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**No. 21**

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PARTY AND STATE

ACADEMICIANS CONVENE 'FORUM ON DEMOCRACY'

Scholars Call for Academic Democracy

Beijing XINHUA in English 2700 GMT 15 Sep 79 OW

[Text] Beijing, September 15 (XINHUA)--The need for full democracy for the development of academic studies has been emphasized by philosophers, historians and other scholars attending a forum in Beijing, the GUANGMING DAILY reports today.

"Without genuine political democracy, there will be no genuine academic democracy," said Xing Bensi, deputy director of the Institute of Philosophy of the Chinese Academy of Social Sciences, at the forum which took place on September 11 under the auspices of the GUANGMING DAILY. He said that the slogan "everyone is equal before truth" should be embodied both in political life and in academic studies. Full adherence to socialist democracy is the prerequisite for the implementation of the policy of 'letting a hundred schools of thought contend.' He further stated, "On academic, theoretical issues, we should obey only truth and should not submit to the influence of the powerful."

Li Shu, editor of the journal LISHI YANJIU (Historical Studies), expressed the same view. He said that the disaster caused by Lin Biao and the "gang of four" had taught people a lesson--if revisionism were to arise in China, it would not lead to capitalism, but to feudal autocracy which we described as the "greatest danger."

"Lin Biao and the "gang of four" were the product of deep-rooted feudal autocratic traditions...If we should fail to bring about a radical change to such social and economic conditions, feudal autocracy may arise at any moment," Li Shu stressed.

Lin Ganquan, deputy director of the Institute of History of the Academy of Social Sciences, said that the views put forward by revolutionary teachers and state leaders on academic issues should also be discussed because this would contribute to the promotion of science and culture and to the development of Marxist theory.

Stalin, he recalled, had once aired views dissenting from certain aspects of the classic work "The Origin of the Family, Private Property and the State" by Engels.

Supporting Lin Ganquan, Sun Shangqing, deputy director of the Academy's Institute of Economics, emphasized the need of a Marxist approach toward Marxist-Leninist works.

Similar views are expressed in a commentator article in today's WORKERS' DAILY entitled: "Democracy in Art Is a Prerequisite for Creativity." The article points out that the principle that works of literature and art should be evaluated by the masses, and not judged only by certain officials is a concrete application of the fundamental principle that practice is the sole criterion of truth, and an embodiment of the mass line in literature and art.

#### Summary of Discussions

Beijing XINHUA Domestic Service in Chinese 1457 GMT 15 Sep 79 OW

[Article entitled: "Give Full Scope to Democracy and Guarantee a Hundred Schools of Thought Can Contend," summary of a discussion meeting among some comrades from Beijing's academic and theoretical circles at the invitation of the GUANGMING RIBAO editorial department--published in the 15 September GUANGMING RIBAO]

[Text] Beijing, 15 Sep--The GUANGMING RIBAO editorial department invited nine comrades from the capital's academic and theoretical circles to a discussion meeting on the afternoon of 11 September. The nine comrades were: Li Shu, Xing Bensi, Zhang Dainian, Lin Ganquan, Sun Shangqing, Deng Shaoji, Wang Yao, Xue Baoding and Su Shaozhi. The following is a summary of their remarks as published in the GUANGMING RIBAO.

#### Without Political Democracy, There Is No Possibility a Hundred Schools of Thought Can Contend

Li Shu (editor of the journal LISHI YANUI): Looking back over the history of "letting a hundred flowers blossom and a hundred schools of thought contend," we can arrive at only one conclusion--that it didn't work. Why didn't it work? In the past I always felt that it was because of our failure to draw a clear demarcation line between academics and politics. After a long period of hard thinking, however, I finally discovered that I was wrong. To demand that a demarcation line be drawn between academic and political questions is tantamount to acknowledging that there is freedom of speech on academic questions, but no freedom of speech on political questions. Isn't this an open violation of the constitution? Isn't it written in the constitution, in black and white, that citizens have freedom of speech? And, isn't it true that this freedom of speech is not limited to the academic field?

To limit freedom of speech on political issues is tantamount to accepting political despotism. Once despotism is practiced on political issues, it definitely will not be limited to the political field, and inevitably "despotism" will also deny freedom of speech in the scientific and art spheres. This was exactly what happened under the cultural despotism pursued by Lin Biao and the "gang of four" when they were on the rampage. It is then obvious that without freedom of speech in politics, there can be no freedom of discussion on scientific and artistic matters. The policy of a hundred flowers and a hundred schools of thought did not work in the past, and this was the fundamental reason. In short, without the precondition of political democracy, the policy of a hundred flowers and a hundred schools of thought is doomed to failure.

Xing Bensi (deputy director of the Philosophy Institute of the Chinese Academy of Social Sciences): I hold that to really implement the policy of a hundred flowers and a hundred schools of thought, we need a precondition--to fully develop socialist democracy and to embody the slogan "everyone is equal before truth" both in political life and in academic studies. We must advocate the idea that on academic and theoretical questions, we submit only to truth. To create an atmosphere of a hundred schools of thought contending, we must do away with the modern superstition of upholding "the will of the authorities."

#### There Must Not Be a New Era of Classic Studies

Zhang Dainian (professor of the Beijing University Philosophy Department): Emperor Wu of the Han dynasty revered only the preachings of Confucius and banned all other schools, which meant allowing only one school of thought to dominate and forbidding all other schools to contend. This had a very great impact on later generations. The study of Confucian classics in feudal society was merely textual research and interpretation of the classics, seriously shackling people's thinking. Some articles we see today are in fact taking the works of revolutionary teachers as the ultimate truth, merely interpreting the words of the revolutionary teachers and thus seriously hindering the development of Marxism. There must not be a new era of classic studies. We should apply the basic principles of Marxism to study new realities and solve new problems. Only in this way can Marxism develop.

Lin Ganquan (deputy director of the History Institute of the Chinese Academy of Social Sciences): Marxism-Leninism-Mao Zedong Thought is the theoretical basis guiding our historical studies, but certain expositions on concrete historical issues in Marxist-Leninist works and Chairman Mao's works should be regarded as academic views of the classical authors. In the past, it was not allowed to have opinions different from these academic views. Now, although people talk about breaking through the forbidden areas, there is no one yet who dares to break through the forbidden area in this field, and no articles discussing these questions have been published in newspapers or journals. In fact, Chairman Mao

himself said that it was alright to discuss opinions different from his academic viewpoints. That was a Marxist attitude. Why are we, as theoretical workers, afraid to discuss the academic questions raised by the revolutionary teachers, and afraid to put forward new opinions? If the newspapers and journals can publish some articles on the academic views put forward by the revolutionary teachers and state leaders, a stronger contending atmosphere can be created to help promote scientific and cultural development and the development of Marxist theory.

Sun Shangqing (deputy director of the Economics Institute of the Chinese Academy of Social Sciences): Academically, we should take a Marxist approach to Marxist-Leninist works. But some of our comrades always take what authors of Marxist classics said more than 100 or several decades ago as dogma, tying themselves and others up from studying new situations and probing new problems.

How can Marxism be constantly enriched and developed in this way? For instance, we are faced with many problems in the economic structure, and looking at the reasons that have caused the formation of the economic structure it is unavoidable that we will question the validity of many formulations and practices as universal truths. For example, that priority should be given to developing heavy industry, as socialism calls for industrialization from heavy industry and capitalism calls for industrialization from light industry; that to expand reproduction it is necessary to give priority to the growth of the first category [Di Yi Bu Lei, 4574 0001 6752 7352]; that there is no circulation under socialism; that speed is the starting point and end result of socialist economic development; and so on and so forth. There are no forbidden areas in science. Unless we break through these forbidden areas, we cannot possibly carry out the policy of letting a hundred schools of thought contend, cannot possibly conduct scientific studies, and certainly cannot boldly engage in reforming the economic structure.

Using the Big Stick and Labeling People Are the Major Enemies of the Implementation of the Policy of a Hundred Flowers and a Hundred Schools of Thought

Deng Shaoji (director of the Ancient Literature Research Room of the Literature Institute of the Chinese Academy of Social Sciences): Historical experience has shown us that using the big stick and labeling people are the major enemies to carrying out the policy of a hundred flowers and a hundred schools of thought. These were special skills of the "gang of four" to push their cultural despotism. But the "gang of four" were not the first to label people and attack them with a big stick. Quite a number of criticism movements before the great Cultural Revolution were, in fact, designed to label people and attack them with a big stick. Exactly because of this, it is not very easy to end these things. In fact, an article entitled "'The Virtuous' and 'The Wicked' [Ge De Yu Que De 2960 1795 5280 4972 1795]," written to label people and hit them with

a big stick, has now appeared. It has aroused strong resentment throughout the country. The appearance of such an article is certainly not accidental.

Lin Ganquan: There has been a bad practice in recent years, that is, to act like a swarm of bees and sing the same tune. This is very detrimental to letting a hundred schools of thought contend. Writing articles, some people do not base themselves on the results of studies, but go everywhere to feel out the situation and gather information. They write what is suited to the present climate. So they rush headlong into action and write the same kind of articles. For example, when the "gang of four" were creating havoc, there were those who acted like a swarm of bees and sang the same tune in lavishing praises on Queen Lu and Wu Zetian. And after the downfall of the "gang of four," there have been those who described Queen Lu and Wu Zetian as not having a single merit, still acting like a swarm of bees and singing the same tune. In fact, even before the Cultural Revolution, there were different views on Queen Lu and Wu Zetian. There still are different views, but no one has the courage to write articles in their favor for fear of being accused of reversing the verdict on Jiang Qing.

I am not saying that we cannot criticize Queen Lu and Wu Zetian. I am saying that we should adopt a scientific approach. We cannot guarantee that we are always correct in doing academic research work. The expressing of erroneous views is not always a bad thing. Sometimes it helps make the discussion deeper. The theoretical workers whose studies turn with the current wind and the hints by the leadership are good for nothing. This practice must be eliminated.

#### The Press Should Conduct Discussions of Issues That May Be Favorable To Breaking Through the Forbidden Zone

Deng Shaoji: In implementing the principle of "letting a hundred flowers blossom and a hundred schools of thought contend," we must first consider whether the principle is beneficial to eliminating the poisonous influence caused by the ultraleft line and to emancipating the minds. In August last year, GUANGMING RIBAO published in its special "literature" edition an article commenting on "water margin," thus ending the situation in which a few years ago people were allowed to say that "water margin" was bad but not allowed to say that it was good. Thus a forbidden zone has been broken through and people have emancipated their minds.

Sun Shangqing: Just as we have announced that we will no longer launch political movements in the future, I think we should explicitly proclaim that we will not launch academic criticism movements again in the future. In fact, past academic criticism movements represented an enlargement of class struggle in the academic sphere, and the consequences were very serious. It might be recalled that in the past 30 years since the founding of the People's Republic of China, fair achievements have been scored whenever we advocated letting a hundred flowers blossom and a hundred schools of thought contend despite the fact that the period of practicing this principle was fairly short.

In 1956 Comrade Sun Yefang proposed that economic plans should be based on the law of value. Now this important theoretical viewpoint has been accepted by more economic circle comrades. In the spring of 1957 Comrade Gu Khun published an article in "economic studies" discussing economic accounting and the law of value. His article is valuable as a reference for our current attempt to improve our economic structure. In the same period, Mr Ma Yinchu published his famous new theses on population. Practice has proven that they were correct. It is a pity that when the anti-rightist struggle was enlarged, many correct theories and academic viewpoints were unreasonably criticized. Many articles of great theoretical value by Ma Yinchu, Sun Yefang and Gu Zhun met the same fate. The situation improved a bit after the criticism of the "Wind of Communization" in the first half of 1959. During the next few months, many people were willing and dared to speak out. In economic circles, a number of questions were discussed, such as the question of commodities and particularly the question of the law of value.

Many of these viewpoints, as we view them today, had foresight and sagacity and are very significant to our current economic reform, but opposition against the right deviation quickly followed. A gigantic movement against the right deviation was also launched in academic circles. Thus those correct viewpoints again were called "fallacies of right deviationist opportunism." Following the downfall of the "gang of four," the principle of letting a hundred schools of thought contend" was put forward again. It is generally believed that the economic circle articles played a fairly important role in promoting our practical work, especially in promoting the work of reforming our economic management system. Just from these three stages of development it can be seen that the principle of letting a hundred schools of thought contend is very important to the development of economic science and socialist economic construction.

#### Our Current Economic System and Economic Policy Should Also Be Explored

Sun Shangqing: At present, judging from the economic circle situation, what is the obstacle to the implementation of the principle of letting a hundred schools of thought contend? I believe there are a few obstacles?

1. Articles that are in conflict with current policies are not permitted to be published. If this is true, it is tantamount to consigning economic theses of practical significance to limbo, because almost no single economic article discussing practical issues touches on our current economic policy. Since we have been urged to resolutely reform our current system of economic management in line with the guidelines of the 3d Plenum of the 11th CCP Central Committee and the 2d session of the 5th NPC, why can we not discuss our current economic policy as related to our current economic system?

2. Some important economic decisions have been hastily made without sufficient consultations and discussions. We are unwilling and unaccustomed

to discussing important economic decisions before they are made. What is the meaning of letting a hundred schools of thought contend in economic circles if discussion of important economic decisions is excluded? If what is discussed in political economy is just stuff from books that are not related to economic problems raised in the practice of socialist construction, then is not political economy (the socialist section) going to run into a blind alley? What is the meaning of letting a hundred schools of thought contend in economic circles if it is not designed to serve the four modernizations?

3. Some of our leaders at various levels, including the academic circle leaders, are not good at listening to different opinions. Some become very angry if they hear different opinions. If this leadership style is not changed, it is certain that the principle of letting a hundred schools of thought contend cannot be practiced.

#### People Should Be Encouraged To Study New Problems and Put Forward New Views

Wang Yao (professor at the Department of Chinese Languages, Beijing University): The so-called principle of letting a hundred schools of thought contend should encourage people to study new problems and put forward new views, but this principle was prohibited in the past. Anyone who dared to air his views would be the target of criticism. This resulted in the practice of not daring to study new problems and not daring to put forward new views; thus, how could science be developed when people lied and engaged in empty and useless talk. I think if we are conscientious about letting a hundred schools of thought contend, it does not matter when erroneous views are expressed. Moreover, it should be pointed out that erroneous views are sometimes helpful in deepening our study.

I would like to make an unbecoming but common analogy. For example, I want to say that Comrade Deng Shaoji is a human being. This view is absolutely correct and will not be opposed by anyone. But this view is meaningless because it is rubbish. If I say Comrade Deng Shaoji is a worker, my view is wrong but it can lead to a discussion. After investigation, Comrade Deng Shaoji is proven not to be a worker but a person engaged in literary research work. Thus, a correct conclusion is drawn. Although my original view is wrong, it has contributed to finding the final and correct conclusion. It would be much better if everyone adopted a similar attitude toward letting a hundred schools of thought contend.

In the past, however, when we made mistakes in the study of natural sciences, it was concluded that we were preposterous; when we made mistakes (in fact, sometimes these were not mistakes) in the study of social sciences, we were charged with making "frantic attacks." This is the fundamental reason why people have lingering fear and dare not air their views.

The Day the Forbidden Zone Is Broken Through Is the Time for the Vigorous Development of Science

Su Shaozhi (responsible person of the Institute for Research of Marxism-Leninism-Mao Zedong Thought, the Chinese Academy of Sciences. He did not attend the forum but made a written statement): History has proven that the forbidden zone is the archenemy of science and culture. Whenever many restrictions are placed on a particular branch of science, that branch cannot develop. Science cannot develop in a country that has many restrictions; similarly, science cannot develop in an era that has many restrictions. "No forbidden zones in science" is the summation of the historical experience of the development of science and is also a necessary condition for letting a hundred schools of thought contend. We are just beginning to break through the forbidden zones, and there are still many other forbidden zones we need to break through.

Resistance to breaking through the forbidden zones comes from two sources: Among the masses, this resistance comes from the influence of the force of habit. For many years, we have been accustomed to the practice "dare not say that that has not been spoken by sages" and dare not write anything that has not appeared in books. If we uphold the principle that practice is the sole criterion of truth, establish what is proven to be right through practice and destroy what is proven to be wrong through practice, will there be forbidden zones that we cannot break through?

Among the leaders, resistance also comes from the influence of the force of habit. Some leaders invariably think they are smarter than others. They either define new forbidden zones and promulgate new prohibition orders or draw hasty conclusions on scientific and theoretical issues.

Forbidden zones must be broken through and a hundred schools of thought must contend; science will certainly develop. The day forbidden zones are broken through is the time for the vigorous development of science.

GUANGMING RIBAO's editor's note: Practicing the principle of "letting a hundred flowers blossom and a hundred schools of thought contend" will certainly play an important role in eliminating ideological ossification, promoting the emancipation of minds and in leading people to follow the correct ideological line. Moreover, upholding a correct ideological line lays the foundation and provides the guarantee for upholding a correct political line.

The principle of "letting a hundred flowers blossom and a hundred schools of thought contend" is not only a "principle for promoting the development of arts and the advancement of science" and "a principle for promoting the prosperity of China's socialist culture" but is also a principle for guiding the country as stated by Comrade Mao Zedong.

PARTY AND STATE

COMMENTARY ON IMPORTANCE OF TRUTH CRITERION CAMPAIGN

Nationality Unity

Beijing Xinhua Domestic Service in Chinese 0705 GMT 15 Sep 79 OW

[Report on contributing commentator's article: "Uphold the Principle of Practice Being the Sole Criterion for Truth and Do Nationality Work Well During the New Period," published in No 3 issue of MINZU TUANJI [Unity of Nationalities] in September]

[Text] Beijing, 15 September--Under the leadership of Comrade Mao Zedong and Comrade Zhou Enlai, our party has formulated a series of principles and policies for solving problems involving nationalities in our country by integrating the Marxist theory concerning questions of nationalities with the concrete practice of the Chinese revolution and the characteristics of nationalities, and achieved great results.

Lin Biao and the "gang of four" totally negated and trampled underfoot our party's proletarian policy of nationalities and pushed a series of extreme reactionary and fascist nationality policies instead. During the past decade or more, when they held sway, they completely confused feudal fascism with Marxism, turned the relations between enemy and ourselves upsidedown and confounded truth and fallacies. They vilified departments handling nationalities work for implementing a capitulationist and revisionist line and attacked large numbers of cadres doing nationalities work. They equated the nationalities issue with the issue of class struggle, fabricated numerous shocking cases of people being unjustly, falsely and wrongly charged and sentenced, and ruthlessly persecuted thousands upon thousands of cadres of minority nationalities and people. They vilified the regional autonomy of nationalities as "man-made split," arbitrarily deprived minority nationalities of their autonomous rights and took it upon themselves to abolish nationality autonomy in a number of localities.

Since the downfall of the "gang of four," especially since the third plenary session, the party Central committee has removed the label of "implementing capitulationist and revisionist line" from the departments

performing united front, nationalities and religious work and redressed large numbers of false charges and frameups, thus making it possible to enforce nationality regional autonomy and other policies for nationalities. Obviously, all this cannot be achieved if the principle of practice being the sole criterion for truth is not upheld and if "whatevers" and "outmoded rules and regulations" are followed in our work.

The commentary points out: Integrating theory with practice, seeking truth from facts and proceeding from reality are Marxist principles being adhered to by our party in solving problems of nationalities; they are also the fine traditions and workstyle in nationalities work. For example, in advocating democratic reform and socialist transformation in the areas inhabited by minority nationalities, we did not do things in the same way applicable to areas of Han nationality. Instead, we adopted different methods and measures according to the different areas of nationalities, thereby properly abolishing the exploitation system, bringing about the transition to socialism, emancipating the productive forces and creating conditions for economic development in the areas of minority nationalities. Comrade Mao Zedong reminded us time and again that in doing nationalities work we must take into consideration the characteristic and needs of minority nationalities.

Lin Biao and the "gang of four" frenziedly sabotaged the party's fine traditions and workstyle; they negated the existence of nationalities and the differences between nationalities, ignored the characteristics of areas of nationalities and their inherent characteristics, and even prohibited any mention of nationalities. As a result of the discussion of the criterion for truth, our party's fine traditions and workstyle in nationalities work are being revived and carried forward. For example, on the question of production in the areas of minority nationalities, we have begun to implement the policy of coordinating agriculture, forestry and animal husbandry according to prevailing conditions suitable for the respective fields. As a result, the serious situation such as unilaterally emphasizing "taking grain as the key link," destroying forests for wasteland reclamation and destroying pastures for land reclamation has been gradually reversed and the people now pay more attention to differences between nationalities and take into consideration the characteristics of nationalities.

As the current discussion of practice being the sole criterion for truth deepens throughout the country, the nationalities work front must also keep abreast of the national situation and conduct discussions in a deep-going way and do this work well.

The commentary says: The discussion campaign on the criterion for truth calls on us to emancipate our minds, start up the machinery, seek truth from fact and unite and look forward. It also calls on us to study the new situation, analyze new problems.

How do we find a way to achieve Chinese-style modernization based on the characteristic of the immense size of the Han nationality in China and the vast and rich resources in the areas of minority nationalities? How do we achieve the four modernizations in the areas of minority nationalities so as to eliminate inequality in reality step-by-step? In achieving the four modernizations, how do we take into consideration the differences between nationalities and their characteristics and coordinate and unify the socialist identity with the multiplicity of nationalities? How do we cope with the new situation and continue to readjust the relations of nationalities (including economic relations among nationalities), and so forth? There are no ready answers to solve all these new questions and new contradictions. Although the revolutionary teacher provided us the basic principles for solving these questions, he did not and it was impossible for him to provide us with all the concrete measures. Thus, we must investigate and study them under the guidance of the basic theory of Marxism-Leninism-Mao Zedong Thought and in the great practice of achieving the four modernizations so as to find the inherent law and methods for solving the problems.

In this issue, MINZU TUANJI also carries an article: "Chinese Minority Nationalities and Relations of Nationalities" by Lin Weihan, former director of the United Front Work Department of the CCP Central Committee and presently adviser to the United Front Work Department of the CCP Central Committee. This article was written around 1960. At that time, he wrote a total of four articles to sum up experience and publicize our party's theory and policies for solving questions of nationalities. These articles will be published in subsequent issues.

#### 'TIANJIN RIBAO' Comments

Tianjin TIANJIN RIBAO in Chinese 10 Sep 79 pp 1, 4 HK

[Article by Fang Xuan [2455 3763]: "Persistently Take Practice as the Sole Criterion for Testing Truth, Hold High the Great Banner of Mao Zedong Thought"]

[Excerpts] 9 September is an unforgettable day.

Three years ago today, when people's hearts were still filled with grief at the passing of respected and beloved Premier Zhou and Standing Committee Chairman Zhu, there came to us the grievous news of the passing of the great leader Chairman Mao.

The October sunlight dispersed the dark clouds. The party Central Committee headed by Comrade Hua Guofeng smashed the "gang of four," saved the revolution and the party, and put forward to the whole party and people the road for advance, which is: Hold high the great banner of Chairman Mao, completely and accurately grasp the scientific system of Mao Zedong Thought, and continue to press forward the Chinese revolution.

However, the struggle has by no means ended. What is genuinely "holding high"? What is falsely "holding high"? Since the "gang of four" were smashed, a discussion has been launched in the party and on the theoretical front. This discussion has now extended into all fields. The focus of the discussion is the question of whether practice of certain words of a party leader constitute the criterion for testing truth. The essence of the discussion is the question of what attitude to take toward Marxism-Leninism-Mao Zedong Thought and toward party principles and policies. Should it be a scientific and analytical attitude, or an attitude of blind belief?

Lin Biao and the "gang of four" were a bunch of sham Marxist political swindlers. During the great cultural revolution, they waved the banner of "hold high" and created a modern superstitious belief in the revolutionary leaders and their thought. Chairman Mao severely criticized them for this. Chairman Mao said: What is all this about one sentence having more weight than 10,000 ordinary sentences. One sentence is one sentence. He also said: "The great teacher, great leader, great commander-in-chief and great helmsman" was annoying. Chairman Mao profoundly exposed Lin Biao and company. Lin Biao and the "gang of four" have now been smashed, and their counterrevolutionary conspiracy has gone completely bankrupt. However, the remnant poison of this ultraleftist line of theirs still inhibits the thinking of certain comrades. Certain comrades are full of misgivings and worries over the questions of emancipating the mind and the criterion for testing truth, fearing that they will be accused of cutting down the banner. There are also some comrades who opposed the "gang of four," have affection for the party and socialism, and support the series of important policies of the party Central Committee headed by Comrade Hua Guofeng. However, they feel it unacceptable when they see that certain ways of saying things are no longer used much and that certain things which were decreed in the past have now been changed. In particular, they harbor reservations about the conclusions reached by the Central Committee on class struggle in the light of the new situation, and also fail to understand certain major policies in economic construction. The main cause of this is that Lin Biao and the "gang of four" caused ideological confusion by deliberately tampering with Marxism-Leninism-Mao Zedong Thought. At the same time, deep-rooted traditional concepts and habitual forces have a very profound influence in the party. Some comrades have simple class feelings for Chairman Mao and Mao Zedong Thought, but their thinking is blind because they lack a scientific approach and basic theoretical training. As a result, these comrades are unable to persistently take practice as the sole criterion for testing truth in the new historical period; they cannot face reality and solve new problems. From this we can see how very important it is to continue to launch in depth the discussion of practice as the sole criterion for testing truth.

## Xian Runs Study Course

Xian Shaanxi Provincial Service in Mandarin 1300 GMT 6 Sep 79 IIK

[Text] The fourth study course of the Party School of Xian Municipal CCP Committee opened on 5 September. At the meeting, Comrade Chen Yuanfang, first secretary of the Xian Municipal CCP Committee, pointed out in his speech: Cadres at all levels and especially leading cadres must deepen discussions on the criterion of truth, break their ideological shackles, correct their ideological line and wholeheartedly embark on the four modernizations.

Comrade Chen Yuanfang said: Carrying out discussions on the issue of practice being the sole criterion for testing truth is our state's current major struggle between two ideological lines, a profound movement to emancipate our minds and a widespread education in the Marxist ideological line being conducted among the cadres and masses.

Comrade Chen Yuanfang reviewed: Through discussions on the criterion of truth, most of the ideology of our cadres' in Xian municipality has been raised to varying degrees. However, discussions have not been conducted extensively and deeply enough and there are still some ideological obstacles. Some people hold that this is none of their concern while others have lingering fears that the situation often changes and that when another political movement comes in the future their mistakes will be seized and they will be beaten with the big stick. Some people feel that neither studies nor discussions are useful. The only conclusion they draw after repeated discussions is that whoever is in power will have justice on his side. Influenced by the doctrine of the "two whatevers," some people believe that carrying out discussions on the criterion of truth is equivalent to cutting down the banner. All this shows that a small number of our cadres lack correct understanding in the spirit of the third plenum and the principles and policies laid down by it. They also lack understanding in the importance of carrying out studies and discussions on the criterion of truth.

Comrade Chen Yuanfang emphatically pointed out: we must continue to deepen studies and discussions on the criterion of truth. What is more important is that leading cadres must properly carry out these studies and discussions, since leading cadres hold various leadership posts, the party's ideological, political and organizational lines must be implemented through them. Therefore, they must first correct their ideological line. The chief reason why we cannot do some of our work well is that some cadres' thinking is still ossified or semi-ossified. Some of them lack an understanding of the line or doubt while others even oppose it --principles and policies affirmed by the third plenum. How can the party rely on these cadres to push forward the work? We say that all the cadres in the party must study and leading cadres at all levels must take the lead in studying. Anyone who does not study or understand the issue, whose mind is not emancipated and who does not proceed from reality in speaking and doing things cannot

be called a good leader. How can we embark with one heart and one mind on the four modernizations with the party organizations and the masses if we wear spiritual shackles and are unable to distinguish the party's correct line principles and policies from the pernicious influence of Lin Biao and the "gang of four"?

'JIEFANG RIBAO' Commentator

Shanghai City Service in Mandarin 0000 GMT 15 Sep 79 OW

[Excerpts] The 15 September issue of JIEFANG RIBAO places on its front page a commentator's article entitled: "The Making Up of the Missed Lesson Should Be Further Deepened and Broadened."

The article says: "To further broaden the discussion on the criterion of truth, we must see to it that not only the leading organs but also the grassroots units make up this missed lesson, with ordinary cadres and the masses attending. Special attention should be paid to promptly getting to those places where this discussion has not yet started to begin making up this missed lesson. The purpose of this discussion, which concerns everyone, is to enable us to have a correct ideological line.

Can we not understand that some comrades have run counter to and cast doubt on the principles and policies adopted at the Third Plenum of the 11th Party Central Committee, on the emancipation of the mind and giving scope to democracy and on policy implementation and the program to readjust the national economy? The best method for solving this ideological problem is to make up the missed session-discussion on the criterion of truth.

Some comrades became used to taking class struggle as the key link for a long time. With the shifting of the focus of work of the party and the state, these comrades were at a loss. The making up of the missed lesson was aimed at helping them to understand the inevitability and necessity of shifting the practice of taking class struggle as the key link to the four modernizations drive. It would enable them to understand the changed situation.

The article continues: To further deepen the discussion on the criterion of truth, we must properly solve the problem of some comrades still possessing unnecessary misgivings and scruples that give rise to the idea of boycotting the discussion. It is necessary to re-educate them in Marxism while making up the discussion on the criterion of truth. The most fundamental point of Marxism-Leninism-Mao Zedong Thought is seeking truth from facts, proceeding from reality in everything and integrating theory with practice. This is the ideological line of dialectical materialism. Upholding the point that practice is the sole criterion for testing truth means upholding Marxism-Leninism-Mao Zedong Thought. It is especially true today, when we should integrate Mao Zedong Thought with the current four modernizations drive so that we will be able to study the new situation and solve our new problems, that is precisely to develop revolutionary theory and Mao Zedong Thought.

## Jiangxi Holds Forum

Nanchang Jiangxi Provincial Service in Mandarin 1100 GMT 16 Sep 79 HK

[Summary] The propaganda department of the provincial CCP committee recently held a forum of directors of propaganda departments of prefectoral and municipal CCP committees to study the question of promoting propaganda on study and discussion of the criterion of truth. The forum demanded that the propaganda departments and cadres take the lead in this study and discussion and in emancipating their mind, so as to extensively unfold study and discussion throughout the province. (Kou Yisin), director of the propaganda department of the provincial CCP committee, presided and spoke.

The participants pointed out: "Due to the poison and influence of the ultraleftist line of Lin Biao and the 'gang of four,' plus interference from the erroneous viewpoint of the 'two whatevers,' although Jiangxi was relatively early in launching study and discussion on the criterion of truth and has scored very good results, some comrades still lack clear understanding of the importance of this study and discussion and harbor ideas such as 'the theory that theory is a mystery' and 'the theory that it is no concern of mine,' and even worry that this discussion may cut down the banner, cause chaos and so on. To sweep away these ideological obstacles, the propaganda departments at all levels must conduct penetrating and meticulous propaganda and education work under the leadership of the party committees, so that the cadres and masses can truly understand that launching the discussion on the criterion of truth is a major affair related to the future and destiny of the party and state, a great and long-term scheme of strategic significance, and a fundamental item of party building. We must not only grasp it well now; we must also regard it as a long-term task on the ideological front and grasp it in a persistent way."

The participants stressed the importance of linking study and discussion with reality, instead of just talking about it in an empty way. "We must link it with the reality of criticizing the ultraleftist line of Lin Biao and the 'gang of four' and apply practice to test and see the reactionary and harmful effect of that ultraleftist line and the erroneous nature of the 'two whatevers,' and its ideological connection with the ultraleftist line of Lin Biao and the 'gang of four,' so as to clearly distinguish between genuinely and falsely 'holding high' and between carrying out the four modernizations in a genuine or false way." It is also necessary to link study and discussion with appraisal of the situation since the third plenum, with the new situations and problems in carrying out the four modernizations, and with problems of organizational line.

The meeting also made arrangements for stepping up propaganda in the socialist legal system.

CSO: 4005

## PARTY AND STATE

### 'LIAONING RIBAO' CALLS FOR RECTIFYING PARTY STYLE

Shenyang Liaoning Provincial Service in Mandarin 2200 GMT 13 Sep 79 SK

[Report on article by Bai Qian: "Correct Party Style and Accelerate the Four Modernizations" published in LIAONING RIBAO, 14 September 1979]

[Excerpts] At the beginning the article says: The Fifth Provincial Party Congress called on party organizations at all levels and all party members throughout the province to further unite and mobilize to rectify party style conscientiously, while continuing to solve the problems in the party's work emphasis. At the first plenary session of the Fifth Provincial Party Congress a decision on rectifying party style was made. This has great significance in accelerating the four modernizations of our province.

The first subtitle in the article reads: Further Eliminate Chaos and Restore Order in the Ideological Field.

In order to correct party style we should first clarify the right and wrong in line and continue to criticize in a deepgoing manner the crimes of Lin Biao and the "gang of four" in undermining party style. Over the past decade and more, they caused extremely serious damage to the party's three important styles of work by: 1) opposing the practice of seeking truth from facts; 2) impeding establishment of close ties with the masses; 3) trampling democratic centralism; 4) forcing people to conduct criticism and self-criticism; 5) slandering the work of serving the people; and 6) undermining party spirit and engaging in factionalism. Because of their long period of perverted acts and the large amount of their nonsense, the people's minds were confused; right and wrong were turned upside down; the party's purity and prestige were defamed.

We must never underrate their pernicious influence. We must further eliminate chaos and restore order in the ideological field, raise the awareness of the vast number of party members in rectifying party style and sweep away all ideological obstacles to the restoration and development of the party's fine traditions and workstyle.

The second subtitle in this article reads: Implement the Principle of Advancing Resolutely and Steadily.

Generally speaking, party style in Liaoning Province has been improved and is now much better than in the time shortly after the smashing of the "gang of four." The practices of seeking truth from facts, combining theory with practice, conducting criticism and self-criticism and forging close ties with the masses have been improved. As a result, the relations between the party and the masses become closer, the party's prestige is heightened and the party's unity and unification are strengthened. Particularly since the 3d Plenum of the 11th CCP Central Committee, the party's life has begun to return to normal.

The third subtitle in the article reads: The Emphasis Lies in Ideological Education and the Key Lies in Leading Persons Who Should Take the Lead.

I think that the most important thing is to conduct ideological education successfully. It should be considered the central task of our work, and we should make great efforts to carry it out. We cannot [words indistinct] without education. This is our party's practice. In conducting ideological education we should be good at citing both positive and negative examples and take the standards of inner-party political life drawn up by the central discipline inspection commission on behalf of the CCP Central Committee and the provincial CCP committee's decision on rectifying party style as main teaching materials.

In conducting study and discussion, we should conduct criticism and self-criticism in line with the actual conditions and in a straightforward manner, so that we can study, discuss and correct our mistakes all at the same time. We should persist in the party's constant policies, learn from past mistakes to avoid future ones and cure the sickness to save the patient, and insure that this is done in a gentle, mild, smooth way.

In order to carry out ideological education more effectively, we should also establish some rules. In other words, we should establish laws within the party. After the laws are established, we should often inspect how they are enforced, intensify supervision of law enforcement by the masses and maintain strict party discipline, so that within the party there are also laws to follow, these laws are observed, their enforcement is strict and lawbreakers are dealt with. Leading organs and leading cadres should take the lead in rectifying party style and set examples for others to follow. This is the key to whether party style can be corrected--example is better than precept. Only when leading organs and leading cadres are correct themselves, can they correct others.

CSO: 4005

## PARTY AND STATE

### 'RENMIN RIBAO' LAUDS TECHNICIAN WHO STRUGGLED FOR TRUTH

Beijing Xinhua Domestic Service in Chinese 1419 GMT 12 Sep 79 OW

[Text] Beijing, 12 September--RENMIN RIBAO published on 11 September a newsletter entitled "Dong Xiuzhi, A Woman Fighter Who Struggles for Truth." The newsletter described in detail the heroic deeds of Dong Xiuzhi, a woman technician of the Chengde Mining Machinery Plant in Hebei Province who struggled against Lin Biao and Jiang Qing during the time when the "gang of four" could do what they liked, and her unfortunate encounter after her release from a prison. In this connection, RENMIN RIBAO published a commentary entitled "Dare To Uphold Truth." The commentary pointed out: Dong Xiuzhi was released from jail after handling of the framed-up charges against her was delayed for 2 years. But her case still left a "tail" because she was not thoroughly rehabilitated. Dong Xiuzhi suffered depression because of her long years of persecution. This is known to all; however, she was not given proper treatment. As a result, her health was further damaged. After reading this, readers will ask, "What is the whole story?"

According to the newsletter, Dong Xiuzhi was influenced by the revolution when she was still small. When she was studying in the fifth grade in elementary school, she joined the CYL organization and became president of the elementary school's students association. When she was in middle school, she became a member of the propaganda committee of a CYL branch. After graduating from the Tangshan Mining and Metallurgical College in 1963, she was assigned to this plant as a technician. Diligent and studious, Dong Xiuzhi read many works of Marx, Lenin and Comrade Mao Zedong, and many Chinese as well as foreign literary works. She wrote many notes and diaries on her studies. In her diaries she recorded the deeds of heroes such as Zhad Yiman, Jiang Jie, Xiang Xiuli, Lei Feng and Wang Jie. She wrote: These heroes "are good examples for me to learn from. I must do many things that are in the interest of the party and people. At the time when I am required to sacrifice my life, I must not change color and must remain calm."

After the beginning of the great cultural revolution, she again and again pondered the turbulent situation of that time. Once a person's cerebrum

is paralyzed, it loses the capability to direct the four lines. How can the leadership of the state at various levels be all "stripped of power"? Why did some people raise the reactionary theory of blood lineage and direct one section of the masses to exercise dictatorship over the other? On one occasion, while attending a mass meeting to criticize a responsible person of the Chengde Municipal CCP Committee, she could no longer suppress her anger when she heard framed-up charges against that responsible comrade. After the meeting, she wrote a long letter to the municipal CCP committee's mass criticism group, relentlessly exposing the counterrevolutionary tactics of Lin Biao and Jiang Qing in attacking and persecuting veteran cadres. She censured them for trying to "seal the mouths of revolutionaries under the name of dictatorship." After a few days, she wrote a letter under her real name to the then central cultural revolution group, expounding her viewpoints. Her two letters made her a "counterrevolutionary," and she was isolated for investigation. During the days of her investigation, she strictly thought over her deeds and words and knew that she was not wrong. In connection with her practice in those few years, she wrote a militant article denouncing Lin Biao, Liang Qing and their gang. She also wrote a letter to the central cultural revolution group, criticizing the ultraleft line pursued by Lin Biao and Jiang Qing, noting its harm to the state and the nation and angrily denouncing their crimes of trampling underfoot the socialist system at will. This letter was not sent, but her problems escalated. Although she was criticized and struggled against several times, she persistently proclaimed that Lin Biao and Jiang Qing were counterrevolutionaries. Later on she again wrote a 20,000 character letter to the central cultural revolution group, outlining her suggestions and indicating that she had not committed a crime and that she would not change her views easily, as a character in a play does, according to the weather. She suggested that the party Central Committee investigate the history of Lin Biao, Jiang Qing and others in order to purify the headquarters of the proletariat. During interrogation, she answered in strong terms, showing unyielding heroism. The department concerned in Chengde Municipality responsible for handling her case submitted a report to a higher level, suggesting that Dong Xiuzhi be given a death sentence and that the sentence be carried out immediately. After Lin Biao crashed to his death during the incident of "13 September" in 1971, Dong Xiuzhi was sentenced to life imprisonment upon receiving a written reply from the Hebei Provincial Revolutionary Committee.

Not long after this, she was escorted to Shijiazhuang and jailed at the Second Hebei Provincial Prison. In the prison she was tormented so severely that she suffered depression. After the downfall of the "gang of four," Dong Xiuzhi was released on 7 November 1978 because of the vigorous demand of the masses. Chengde Municipality held a meeting at the mining machinery plant to rehabilitate her.

After introducing Dong Xiuzhi's deeds in waging the heroic struggle, the newsletter said with deep feeling that when she was rehabilitated at Chengde, a "tail" of "erroneous viewpoints" was left for her. After the

rehabilitation meeting, she was allowed to return to her native Weichang County. Six months after that, departments concerned almost never inquired about her problems. The disorder she developed in prison did not get treatment and became more serious with each passing day. She could not be left unattended even for a moment. Because of these conditions, her relatives wrote several letters to responsible persons of the mining machinery plant, requesting that the plant send her to a hospital for treatment. A number of cadres of the plant suggested on many occasions that the plant leadership send personnel to visit her in Weichang. Later she was received back into the plant only after a few occasions of consideration by the Chengde Prefectural Women's Federation. However, no proper medical care was arranged for her. As a result, she twice jumped out of a second-story window in her residence. She suffered broken bones and other serious diseases and almost lost her life. Now she cannot take care of herself and has great difficulty moving about. She is still lying in a hospital bed. However, some responsible persons said: "Now it seems that she was right in opposing Lin Biao and Jiang Qing, but she still has erroneous views." "The higher level has not made arrangements on how to treat her. Whatever arrangements the higher level makes, we will act accordingly." Some people even thought that it was right to criticize and struggle against Dong Xiuzhi in the past, and so on and so forth. Recently the prefectural party committee's leadership paid attention to her after the correspondents of RENMIN BIAO and HEBEI RIBAO informed it of Dong Xiuzhi's condition.

In conclusion, the newsletter said: The encounter of Dong Xiuzhi after she was released from prison calls for deep thought. Nearly 3 years have passed since the downfall of the "gang of four," but some people are still being fettered by formless spiritual shackles. In particular, some responsible persons always think of themselves before others; they do not uphold the principle that practice is the sole criterion for testing truth; they do not act upon party policies; they always think of a way to leave a "tail" in dealing with the question of correcting trumped-up charges and reversing wrong verdicts in order to safeguard their being "consistently correct"; they delay handling trumped-up cases if they can, always thinking of settling a matter by leaving it unsettled, and thereby damaging the cause of the party and the interests of the people. Should not these comrades conscientiously learn from the deeds of Zhang Zhixin and others who sacrificed their lives for truth, and receive an education from these deeds?

CSO: 4005

PARTY AND STATE

ZHEJIANG HOLDS CONFERENCE ON PUBLICIZING LEGAL SYSTEM

Hangzhou Zhejiang Provincial Service in Mandarin 1100 GMT 12 Sep 79 OW

[Excerpts] According to station reporters, to publicize the legal system in urban and rural areas throughout the province in a planned manner, the propaganda departments of the provincial CCP committee and the Provincial Public Security Bureau jointly convened a provincial work conference on publicizing the legal system in Hangzhou from 27 August to 11 September. Over 400 people attended, including responsible comrades of propaganda departments and public security bureaus in various prefectures, municipalities and counties and responsible persons in charge of propaganda work in party schools under the prefectoral CCP committees, provincial-level government organs and factories and mines.

This conference seriously studied Comrade Hua Guofeng's report on the work of the government at the second session of the fifth NPC and several other major laws including the criminal law, the law of criminal procedure and electoral law. The participants exchanged experience gained in studying the legal system and propaganda activities during the previous month and mapped out concrete measures and requirements for publicizing the legal system during the second half of this year.

To give wide and deepgoing publicity to the legal system, it is necessary to understand fully and publicize the vital significance of formulating and promulgating the seven laws. Analyzing the current state of mind among cadres and the masses, the conference held that in order to make the legal system known to every family and every individual, revolutionary cadres and communist party members, especially leading cadres at all levels, must take the lead in studying and understanding the laws.

Some comrades styled themselves as "special," thinking the laws are for governing the common people and that they can place themselves above the law and go beyond the limit of laws. This special privilege mentality has seriously eroded the healthy organism of our party and the state, undermined ties between the party, government and the people and put a damper on the people's enthusiasm. Therefore, we must vigorously publicize the Marxist principle that all men are equal before the law. We must

give wide publicity to the fact that communist party members and revolutionary cadres are public servants of the people. We only have the obligation to abide by the law in an exemplary way; we have no special privilege whatsoever of going beyond the limit of the law or placing ourselves above the law. We must teach the cadres to become models in studying and abiding by the law.

Public security departments are the law enforcement departments shouldering the serious political tasks of dealing blows to the enemies, punishing criminals, protecting the people, safeguarding the four modernizations and consolidating the dictatorship of the proletariat. Public security cadres attending the conference held that the public security departments should use the laws as a powerful weapon to wage resolute struggle against counterrevolutionary and other criminal acts. In order to strengthen public security work, it is imperative to study and comprehend the laws, foster a firm judicial concept, raise our awareness of and act according to the law.

Our laws reflect in a concentrated manner the fundamental interests of the masses. We have to rely on the masses to implement the laws.

The conference outlined a plan for launching mass activities to publicise the legal system throughout the province during the second half of this year and called on party committees at all levels to strengthen leadership and grasp propaganda and education on the legal system as a cardinal issue. It is essential to train cadres on a rotational basis, bring up backbone cadres to do propaganda work, train cadres by groups and stages, and organize a contingent to give lectures.

A propaganda month to publicize the legal system should be designated in mid-October and all propaganda media should be employed to publicize the seven laws with the same vigor we exerted in the past in publicizing the party's general line during the transitional period, the agricultural cooperative movement, and the general task during the new period so as to make them known to every family and every individual.

CSO: 4005

## PARTY AND STATE

### SHANDONG REMOVES DESIGNATIONS OF THE FOUR CATEGORIES

Jinan Shandong Provincial Service in Mandarin 2300 GMT 11 Sep 79 SK

[Excerpts] According to a DAZHONG RIBAO report, the work of examining landlords, rich peasants, counterrevolutionaries and bad elements and removing such designations from the already reformed ones has by and large been finished in various parts of our province as a result of earnest implementation of the pertinent decision of the party Central Committee. By the end of June, designations had been removed from 94.7 percent of the people under the above four categories in the province. The cases of people wrongly classified and designated had been redressed. As for the children of landlords and rich peasants, records of their class status or their family backgrounds had also been changed.

When the decision of the CCP Central Committee on the question of removing the designations from those classified as landlords or rich peasants and on the handling of children with a landlord or rich peasant family background was conveyed to this province, it received great attention of the provincial party committee. Later, at various meetings of secretaries of prefectoral, municipal and county party committees, implementation of this decision was regarded as an important task in carrying out the guidelines of the Third Plenum of the 11th CCP Central Committee. Work plans for this purpose were drawn up, and special groups were formed in all localities to proceed with the work under the leadership of the local party committees.

In examining those designated as landlords, rich peasants, counterrevolutionaries and bad elements, all localities have adhered to the principle, sought truth from facts, proceeded from the viewpoint of bringing all positive factors into play and worked in strict accord with the policy. Designations have been removed from those who have become qualified for such treatment. Appropriate corrective action has been taken in cases of persons who were wrongly designated. In the meantime, the tiny number of landlords, rich peasants, counterrevolutionaries and bad elements who have not changed satisfactorily are still being supervised and reformed by the masses.

The landlords, rich peasants, counterrevolutionaries and bad elements whose designations have been removed are grateful for the years of efforts made by the party, government and masses to educate and reform them. They all vow to contribute more to the four modernizations. In the past, many people were afraid of being involved in trouble because their relatives were designated in the four categories. Now their minds are at ease.

CSO: 4005

## PARTY AND STATE

### 'GUANGMING RIBAO' ARTICLE PRAISES ZHANG ZHIXIN

Beijing Xinhua Domestic Service in Chinese 1142 GMT 12 Sep 79 OW

[Article by Hu Baochen, Gao Zhuqiao and Huang Hongguang, Liaoning Academy of Social Sciences: "On the Momentous Present-Day Significance of Zhang Zhixin, This Model," published in GUANGMING RIBAO, 12 September]

[Text] Beijing, 12 September--Zhang Zhixin, who heroically laid down her life while defending truth, has been generally recognized as a hero of the socialist era. Historical materialism tells us that all heroes are products of their times. This is the meaning of "the times produce their heroes." If one has no knowledge of the rule of religious superstition in Western Europe in the Middle Ages, he will not be able to understand Bruno; if one does not appraise Zhang Zhixin in connection with the modern superstitions created by Lin Biao and the "gang of four," he will not be able to appraise her accurately.

1. In order to create modern superstitions, Lin Biao dished out a whole set of fallacies deifying the leader, such as the theory of "acme" and "every sentence is truth," even before the start of the great Cultural Revolution. Later, taking advantage of the great Cultural Revolution and with the aid of Comrade Mao Zedong's high prestige among the masses, Lin Biao and the "gang of four," with ulterior motives, carried out a vigorous God-creation movement that lasted almost 10 years.

Lenin said: "The concept of God is always a concept of the state of slavery (the worst state of slavery, with no way out)." ("Collected Works of Lenin," Vol XXXV, p 111). The reactionary classes have created gods because "the concept of God has actually helped them enslave the people." ("Collected Works of Lenin," Vol XXXV, p 101). The God-creating movement carried out by Lin Biao and the "gang of four" was precisely aimed at instilling modern superstitions into people's minds. In so doing, they were attempting to deify not only the leader but themselves as well, to confine people's minds within the bounds of the fake Marxism created by them and to not allow the people to step beyond these bounds, so that the people would fear the feudal dictatorship and "the state of slavery" imposed by them.

Comrade Mao Zedong resolutely opposed this "state of slavery." In his article "Rectify the Party's Style of Work," he pointed out: "Communists must always go into the why's and wherefore's of anything, use their own heads and carefully think over whether or not it corresponds to reality and is really well founded; on no account should they follow blindly and encourage slavishness." Zhang Zhixin was precisely a model in resolutely acting according to this brilliant concept of Comrade Mao Zedong.

At the end of 1968, Zhang Zhixin openly expressed her views. In the face of the great Cultural Revolution, which had already been going on for 2 and 1/2 years, especially in the face of the sinister counterrevolutionary wind stirred up by Lin Biao and the "gang of four" to overthrow and destroy all, she asked herself a number of "why's." After thinking carefully for a long time, she discovered that the theories advocated by Lin Biao and the "gang of four" did not correspond to reality and were not well founded. Thus, she came to realize that the line pursued by them was by no means a revolutionary line but an ultraleftist line endangering the revolution; and that they were not reliable "successors" and "standard-bearers," but the chief culprits, who had caused all the suffering in the great Cultural Revolution.

After being put in prison, Zhang Zhixin was filled with revolutionary indignation and wrote hundreds of thousands of words on scores of issues to countercharge Lin Biao and the "gang of four," who "decked themselves with Marxism-Leninism."

She finally reached her conclusion: In order to fight against those people, "the tactics and methods must far exceed the scope of previous line struggles. In essence, it was necessary to oppose their class autocracy with class dictatorship. Therefore, in order to change and correct the erroneous line, it was imperative to use the method of class dictatorship." In other words, Lin Biao, Jiang Qing and their company, who represented the exploiting class, exercised autocracy over the party and the people of our country, so we had to exercise dictatorship over them in order to change the line peddled by them. Since then, practice has fully proved Zhang Zhixin's prediction. The changing and correcting of the ultraleft line peddled by Lin Biao and the "gang of four" were started precisely on 6 October 1976, when we exercised proletarian class dictatorship.

Comrade Mao Zedong pointed out in his article, "We must believe in science and nothing else, that is to say, we must not have blind faith in anything. What is right is right and what is wrong is wrong, whether it concerns the Chinese or foreigners, whether it concerns the dead or the living. We should believe in what is correct and not in what is incorrect, be it ancient or modern. Not only that, we should criticize what is incorrect. This alone is the scientific approach."

Zhang Zhixin's works and deeds were precisely an embodiment of Comrade Mao Zedong's brilliant teaching on breaking away from and criticizing superstition. She loved the leader of the party, but she didn't have blind

faith in the leader. She held that even the leader could have shortcomings and make mistakes, and that he should accept criticism and supervision by the masses, so we should not have blind faith in the leader. She held that criticizing a person within the party "should not be considered antiparty." She had an implacable hatred for Lin Biao's fallacies such as slavish mentality and "implementing what we understand and also implementing what we do not understand." She was convinced that "this would result in a terrible situation." She firmly believed that modern superstition would not last long, and that after a few decades the people would consider our present relationship with the leader to be "as ridiculous as we now consider people's past belief in God and ghosts and as ridiculous as fairytales."

The reason Zhang Zhixin could "firmly adhere to and never give up truth" and could express "her unchangeable viewpoint" after she was sentenced to death was because she firmly believed in genuine Marxism and did not have blind faith in the sham Marxism peddled by Lin Biao and the "gang of four." This was why she firmly believed that her own viewpoint was correct, and that the criticism and sentence against her were absurd.

The reason Zhang Zhixin became a heroine in the socialist period is because she possessed the spirit to go against the tide of modern superstition created by Lin Biao and the "gang of four." Those who practiced modern superstition and those who opposed modern superstition were as incompatible as fire and water. So long as modern superstition had its way, opposing modern superstition was considered a towering crime. Therefore, Zhang Zhixin became a victim of modern superstition.

2. Modern superstition and the socialist legal system cannot exist simultaneously. So long as there is modern superstition, the socialist legal system will not be able to exist.

The reason why Zhang Zhixin--the great communist fighter--was cruelly killed was not merely because of the unsoundness of democracy and the legal system. The tragedy of Zhang Zhixin's cruel death had a more profound reason than the unsoundness of democracy and the legal system. This reason was precisely the modern superstition created by Lin Biao and the "gang of four."

It was Lin Biao, the "gang of four" and their sworn followers who killed Zhang Zhixin. But why was Zhang Zhixin branded as a "counterrevolutionary" who "makes vicious attacks" when she voiced her opinion of Lin Biao, Jiang Qing and the great Cultural Revolution in accordance with the democratic rights stipulated in the constitutions of the party and the state? This was because modern superstition allowed the will of a particular person to override all party discipline and state laws, including the constitutions of the party and the state. Why was there not a single organization or leader raising a differing view when the case of grave

injustice concerning Zhang Zhixin was being discussed and examined by political and judicial departments and party organizations at all levels in Liaoning Province. This was because these organizations and leaders were so numbed and shackled by modern superstition that they lost consciousness and lacked the courage to raise a differing view.

In handling unjust cases like Zhang Zhixin's case, we usually do not advocate tracking down the murderer or investigating and affixing responsibility on a particular individual. Lin Biao, the "gang of four" and the modern superstition they created, rather than the people engaged in work, should be held responsible for the crime of creating so many unjust cases during the great cultural revolution. We approve of the view that in order to protect innocent people from dying a tragic death like Zhang Zhixin, it is necessary to "reform the environment in which truth is pursued at the cost of blood." This kind of social environment is generated and protected by modern superstition. Anyone who disapproves of reforming this social environment has yet to better understand the serious consequences of modern superstition, which has brought calamity to the nation. It is naive to think that with the arrest of the "gang of four" that this kind of social environment has completely changed. It took one morning to arrest the "gang of four," but it takes more than 3 or 5 years to eliminate the pernicious influence of modern superstition and to thoroughly reform the social environment which allows modern superstition to run unchecked. This has been borne out by the fact that after the smashing of the "gang of four," there are still cases of violating laws and discipline in some localities where people are indiscriminately arrested because they "viciously attack" certain leaders.

A socialist legal system cannot be practiced when modern superstition runs unchecked. To give effect to modern superstition, some "laws" were enacted which overrode all the socialist legal system. The "Six-Point Regulation in Public Security Work" [Gong an Gong Zuo Li Tiao 0361 1344 1562 0155 0362 2742] which stipulated that he who opposes one or two persons is a "current counterrevolutionary" was a product which suited the need. This "law" violated the law and was illegal. It was concocted by Lin Biao and the "gang of four" to secure modern superstition. In ancient Egypt, anyone who did not believe in God would be executed. This sounds terrifying now. But was it not because of her disbelief in the modern superstition concocted by Lin Biao and the "gang of four" that the great communist fighter Zhang Zhixin was put to death?

3. Modern superstition is diametrically opposed to proletarian democracy. Where there is modern superstition, there is no proletarian democracy.

We once raised a slogan "criticize the bourgeoisie." The rotten stuff of the bourgeoisie should be criticized; but compared to feudal despotism, the democracy of the bourgeoisie is nonetheless a big historical progress. For instance, it is customary for the bourgeoisie to make suggestions and to criticize its own political party and leader. It is also very normal

to impeach and remove a leader who has made mistakes. Bourgeois democracy is deceptive vis-a-vis the proletariat and the laboring people, but it is democracy in its truest sense when applied within the bourgeoisie itself. But when modern superstition ran amuck, proletarian democracy was actually reduced to a mere deceptive slogan for the proletariat.

This kind of democracy is the only one that allows only one type of voice. All articles are of the same tone, and all opinions are onesided. Leaders can only be praised, not criticized, otherwise, you will be told that democracy has its class nature, and you will be classified as the bourgeoisie, and labeled as "antiparty" or even "counterrevolutionary" under the pretext that it is impermissible to talk about democracy with you "bourgeoisie." Why do "wind faction" followers become so prevalent? Why do lies become so prevalent? Objectively speaking, this is the serious consequence resulting from the practice that only one type of voice is allowed. Lenin said that proletarian democracy is a million times more democratic than any bourgeois democracy. Naturally, he was right. However, what he meant was the genuine proletarian democracy that is much more comprehensive and deepgoing than bourgeois democracy. It is definitely not the kind of democracy that allows only one type of voice in the same class. Lenin had pointed out: "The developed dialectics (process) is from autocracy to bourgeois democracy, from bourgeois democracy to proletarian democracy and from proletarian democracy to no democracy" (page 24 of "Marxism on State"). Lenin's words provide us with much food for thought. This kind of "democracy" that only allows one type of voice in the same class is certainly not the proletarian democracy mentioned by Lenin. It can only be feudal autocracy, which is one stage backward from bourgeois democracy in social development.

The kind of "democracy" that only allows one type of voice as promoted by Lin Biao and the "gang of four" fundamentally runs counter to Mao Zedong Thought. In his article "In Refutation of Uniformity of Public Opinion," Comrade Mao Zedong clearly pointed out: "We allow opinions to be varied among the people; that is, there is freedom to criticize, to express different views and to advocate theism or atheism, (that is, materialism)." What Comrade Mao Zedong promoted was the kind of genuine democracy that allows all types of voices among the people. What he opposed was the kind of "democracy" that allows only one type of voice. The latter was a word with the same meaning as "autocracy." If we act upon Comrade Mao Zedong's teaching and allow opinions to be varied among the people and democratic freedom, Zhang Zhixin could be criticized only if her views were considered as mistaken at that time. How could she be blithely suppressed? What a revolutionary party fears is that it cannot hear the people's voices. What it fears most is total silence. It was not total silence during the great Cultural Revolution. There were hues and cries during the great Cultural Revolution, however, only hues and cries of one type were allowed. This provided a suitable environment for Lin Biao and the "gang of four" to create the terrible disaster to wreck the country and ruin the people. What a painful lesson this is!

Autocracy and superstition complement each other. The modern superstition created by the "gang of four" and the feudal autocracy practiced by them also complement each other. Modern superstition relies on autocracy to maintain and promote itself, while autocracy also relies on modern superstition to support and consolidate itself. Therefore, to thoroughly eliminate the evil consequence created by autocracy peddled by the "gang of four," it is necessary to restore and carry forward the party's democratic traditions and workstyle. To promote socialist democracy and the legal system and put them on a sound footing, it is necessary to thoroughly do away with modern superstition in the realm of ideology.

4. The communique of the Third Plenary Session of the 11th CCP Central Committee pointed out: "For a party, a country or a nation, if everything had to be done according to books and thinking become ossified, progress would become impossible, life itself will stop and the party and country would perish." At the same time, it also called on the whole party and the people of the whole country to "emancipate thinking, start up the machinery, seek truth from facts and unite as one to look forward." The ossified thinking mentioned here is created by modern superstition. To emancipate the thinking, it is first of all necessary to emancipate people's thinking from modern superstition. Only this kind of ideological foundation will make it possible to achieve unity. If you stress the need to proceed from reality, while he stresses the need to do everything according to books; if you advocate seeking truth from facts, while he upholds the "two whatevers"; if you regard practice being the sole criterion for verifying truth as an act to "hold high" the banner of Mao Zedong Thought, while he regards this as an act to "hack at the banner" of Mao Zedong Thought; are not the two of you running in opposite directions? How can you unite as one to look forward and work with one heart and one mind in developing the four modernizations? Lin Biao and the "gang of four" were overthrown one after another, but the modern superstition they created still fetters the minds of a number of people. Ossified or semi-ossified thinking remains a serious obstacle to our efforts to carry out our work in all fields. Therefore, we must make use of this basic Marxist theory of practice being the sole criterion for verifying truth as a weapon, and at the guidelines laid down by the 3d Plenary Session of the 11th CCP Central Committee and the 2d Session of the 5th National People's Congress as a basis to resolutely eliminate superstition and persistently emancipate our minds.

The reason why actions in propagating Zhang Zhixin's incident and learning from her have aroused such warm response; created such a tremendous shock among the broad masses of cadres and people; and played such a significant role in inspiring, touching, arousing and educating people; is that these actions are closely connected with the current great historical current of emancipating the thinking and doing away with superstition; that they are closely connected with the pressing task of vigorously propagating and

taking make-up lessons on practice being the sole criterion for verifying truth; and that they are closely connected with the task of implementing the guidelines laid down by the party's third plenary session and the second session of the fifth NPC and of overcoming resistance against the development of the four modernizations. To warmly support, propagate and learn from Zhang Zhixin is entirely compatible with our efforts to resolutely support the party's third plenary session and the second session of the fifth NPC. This is the epochal significance of this typical example--Zhang Zhixin.

CSO: 4005

## PARTY AND STATE

### 'NEI MONGCOL': PARTY CADRE CONFESSES HIS MISTAKES

Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 12 Sep 79 SK

[Excerpts] According to our reporter (Zhao Zongzhi), the deputy secretary of the party committee of the Baotou Municipal Building Materials Bureau and concurrently deputy director of this bureau, (Zhang Shushen), consciously rectified his wrong style of work after studying the guiding principles for political life inside the party. What he did won favorable comments from the masses.

In a recent letter to the discipline inspection commission of the Baotou municipal party committee, (Zhang Shushen) said that last March by taking advantage of his position and power, he illegally transferred the residence registers of his two relatives--two educated youths who had returned to the countryside--from a rural area in northeast China to Baotou Municipality. In April he included their names in the residence register of the suburban agricultural collective household of a rusticated youth farm run by the building materials bureau. By the end of May these two educated youths went through the worker-recruitment procedures, moved to the city and settled there together with other young people of the bureau who had once been rusticated.

In the letter (Zhang Shushen) made a self-examination. He stated: Now our country has many reconstruction projects and new tasks to undertake. I have not only failed to do my share for my country but, on the contrary, have violated the party policy and discipline and arranged jobs for my relatives by going through the back door in disregard to the repeated injunctions by higher authorities. This caused a bad influence inside the party.

To correct this mistake, (Zhang Shushen) had his two relatives leave their jobs in the city and transferred their residence registers and their food grain [words indistinct] back to their native places in the countryside. He also openly examined his mistake at a meeting of party branches of the organizations under this bureau.

Recently (Zhang Shushen) organized a rotational training class for the party members working in the organizations of this bureau, and he himself

joined the class. After repeatedly studying the guiding principles for political life inside the party and reviewing what he had done and with the assistance of other comrades, (Zhang Shushen) voluntarily wrote the above letter to the discipline inspection commission of the municipal party committee. The letter made a conscientious examination of his mistake and the reason why such a mistake had been committed. In the letter he expressed a determination to correct his mistake.

A leading comrade of the discipline inspection commission of the municipal party committee promptly interviewed him and praised what he had done in confessing the mistake of his own accord. He was urged to correct his mistake completely, inherit and carry forward the fine tradition and work-style of our party and make fresh contributions to the new long march.

CSO: 4005

PARTY AND STATE

'SHAANXI RIBAO' REPORTS CADRE'S ABUSE OF POSITION

Xian Shaanxi Provincial Service in Mandarin 2300 GMT 25 Aug 79 HK

[Letter by reader of SHAANXI RIBAO: "Who Brings About My Misfortune?"]

[Text] The reader is a female youth from (Mengzongfeng) brigade, (Longhua) commune, Gaoyang County in Hebei Province. Her name is (Song Yunti). In 1971 she fell in love with a young man (Chen Renping) in the same brigade and they married in July 1972. They got along very well after they were married. In November 1972, (Chen Renping) left his home village for Shaanxi to find his relative who was then a leading cadre in a certain unit. His relative used his power to go through the back door, claiming that this country youth was an educated youth who had settled on a team, and transferred him to Xianyang Municipality. Not long afterwards, (Chen Renping) got a job as a worker in 5702 factory. After that he would have nothing to do with his wife in the country and attempted to get a divorce. Even after his wife found him at the factory, he still would have nothing to do with her. This caused (Song Yunti) great mental anguish. The masses in her old home in Hebei said: "(Chen Renping), seeing that he has several relatives holding official posts, is behaving just as he pleases. He is doing something illegal yet the upper levels do not bother to take any action." Some said: "Once (Chen Renping) entered the factory, he deserted his wife in the country. What kind of ideology is governing him?" The workers of the 5702 factory also criticized (Chen Renping) and called him a Chen Shimei of the 1970's.

SHAANXI RIBAO adds an editorial note on this letter, saying: (Song Yunti's) letter had raised two questions worth attention: 1) Due to the disruption of social morality by Lin Biao and the "gang of four," some youths have been seriously poisoned and corrupted. In some youths, we can find severe bourgeois moral degeneration. Some have even taken the evil way of violating laws and discipline. (Song Yunti's) misfortune has occurred under this unhealthy social atmosphere. 2) Similarly, due to the disruption of our good party workstyle by Lin Biao and the "gang of four," some party members and cadres, particularly leading comrades, are abusing their power to pursue privileges, go through the back door and

arrange for their children, relatives and friends to enter the city and schools. This has not only directly spoiled the party's lofty prestige among the masses, but it has also adversely influenced the social atmosphere and harmed the pure youths. This indicates that eradicating the pernicious influence of the "gang of four," improving the party's work-style and changing the social atmosphere are very important for better educating and cultivating the younger generation and promoting the four modernizations. We hope those concerned will work hard to settle the problems brought out by (Song Yunti). We also hope that the leading comrade concerned will confess what he has done and thoroughly correct his mistakes, making himself a worthy servant of the people.

CSO: 4005

PARTY AND STATE

'TIANJIN RIBAO' CALLS FOR EMANCIPATING PEOPLE'S MINDS

Tianjin TIANJIN RIBAO in Chinese 6 Sep 79 p 1 HK

[Article by TIANJIN RIBAO commentator: "Emancipate Our Minds and Set Machines in Motion"]

[Excerpts] New situations, conditions and tasks require the emancipating of our minds. With the development of the situation and with changes in conditions, people always have problems in adapting their thinking to and keeping pace with developments and changes. During every turn in history, these problems have become particularly glaring. Therefore people, whose minds fail to keep pace with the changes in objective conditions, whose subjectivity loses contact with reality and who are not aware that their minds lag behind the development of the situation, can hardly perceive the necessity of emancipating their minds. Some comrades, particularly some leading ones, have gone through one political movement after another and were relentlessly castigated by Lin Biao and the "gang of four" during the great cultural revolution. The effects of the magnification of class struggle and the fear of losing the "key link" have been engraved on their minds. No matter what new situation emerges, no matter what the current class situation is and no matter what new task is given to them, they still adopt an ossified or semi-ossified approach to ever-changing new things. They even think that this is the "only correct" approach. Although they probably do not oppose the shift of the whole party's work focus to socialist modernization, their minds, which have not been shifted, resemble a pool. Although there are spring breezes, no clear ripples emerge in this pond. According to epistemological analysis, these comrades are incapable of upholding dialectical materialism and have degenerated into idealism and metaphysics. They should use epistemology to find out the reasons for their failure and quickly adapt their minds to the situation which has already changed.

Although some comrades have realized the necessity of emancipating their minds, they have no end of misgivings. They are fettered by several types of frequently mentioned "fears" such as being accused of "cutting down the banner," "having relapses" and "going beyond the limit." There are some objective reasons for the emergence of these fears. For quite a long

period, Lin Biao and the "gang of four" tampered with and distorted the fundamental principles of Marxism-Leninism-Mao Zedong Thought, thus confusing right and wrong, calling white black and black white and causing very serious pernicious influence. In addition, since there was no democratic life inside the party for a certain period and since Lin Biao and the "gang of four" had specially set up iron gates and iron locks at all levels and in every possible way to confine people's minds, some comrades still have no end of misgivings, are filled with many "rules and regulations," "restrictions" and "bookishness" and never dare go one step beyond the prescribed limit.

How shall we solve this problem? First, we must deal with it in the light of all key tasks, further deepen the criticism of the ultraleftist line and all types of fallacies promoted and spread by Lin Biao and the "gang of four," bring order out of chaos, eradicate the pernicious influence and remove obstacles to the emancipation of people's minds. Next, we must create some necessary objective conditions such as encouraging leading cadres to take the lead in emancipating their minds, perfecting the democratic life, formulating necessary systems, propagating and supporting the emancipation of people's minds and allowing people to state their differing views.

In a word, emancipating our minds and setting machines into motion are very important issues. We can give full play to our inestimable enormous capacity and surely promote our work in Tianjin in a better and quicker way so long as the masses of cadres, party members and people throughout the municipality emancipate their minds and use their brains.

CSO: 4005

PARTY AND STATE

BRIEFS

LIFE IMPRISONMENT FOR POLICEMAN--Tianjin Municipal Intermediate People's Court conducted a public trial on 15 September to try a case of murder committed by a people's policeman. "Defendant (Chu Wenjiang), male, 54 years old, formally served as a people's policeman in (Shenzhuangzi) police substation subordinate to the Hedong branch of Tianjin Municipal Public Security Bureau." On the night of 24 July, learning that his neighbor (Zhou Hua), a worker of Tianjin No 3 cotton mill, was obscene toward his younger sister and attempted to rape her on the night of 21 July, he took a 5.4mm pistol and five bullets which had been prepared for carrying out patrol duty and waited for (Zhou Hua) to come out from the cotton mill at about 2200 hours. He killed the worker with five shots at his breast and belly and then gave himself up to the police substation. According to the criminal law of the People's Republic of China, (Chu Wenjiang) was sentenced to life imprisonment. [Tianjin City Service in Mandarin 2330 GMT 17 Sep 79 SK]

CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

'RENMIN RIBAO' STRESSES MORAL EDUCATION FOR STUDENTS

Beijing RENMIN RIBAO in Chinese 1 Sep 79 pp 1, 4 HK

[Editorial: "An Important Matter Concerning 200 Million Middle and Primary School Students"]

[Text] The "Regulations for Middle School Students" (draft for trial use) and the "Regulations for Primary School Students" (draft for trial use) have been promulgated at a time when hundreds of millions of middle and primary school students are vigorously marching into a new school year. These regulations were drafted on the basis of seriously examining the experiences of the past and in light of the current actual conditions of middle and primary school students. They are the code of conduct which every student must observe in school and daily life. They reflect the basic demands which the party and the state impose on the students ideologically and morally. Implementation of these regulations is an important matter concerning the 200 million middle and primary school students in our country. It is also a matter of far-reaching significance.

Drafting and promulgating these regulations are an important measure for strengthening the communist moral education among students and establishing a revolutionary school spirit. All social classes at all times, past and present, and in China or elsewhere have their own moral concepts and standards to protect their interests. The proletariat also has its own moral concept, that is, the communist ethics, which serves the interests of the broad masses of working people. After the founding of new China, the Ministry of Education twice promulgated regulations for middle and primary school students in 1955 and 1963. These regulations played an active role in cultivating good morals and a good style among children and teenagers. Nourished by the party and Mao Zedong Thought, the broad masses of children and teenagers studied well, made progress every day, loved their motherland and the people, protected public property and bravely and ingeniously fought the enemies and bad elements. Many of them grew up into resourceful and ambitious activists devoted to the socialist revolution and construction. A large number of heroes and models like Lei Feng emerged from among them. These high ideological standards the moral

features of the broad masses of children and teenagers in our country won praise at home and abroad. However, because of the perverse deeds of Lin Biao and the "gang of four," the party's fine traditions were seriously damaged and the revolutionary school spirit was also badly ruined. Lin Biao and the "gang of four" wantonly stirred up anarchical ideas, trumpeted such fallacies as "beating, smashing and looting are right," "hooliganism means bravery" and "going to school is of no use," peddled bourgeois selfishness and pragmatic Philistinism and created characteristics which could be expressed by the formula "hooliganism plus illiteracy." This seriously and deeply hurt the children and teenagers. Some of them could not even distinguish between right and wrong, honor and shame and beauty and ugliness. It was indeed distressing to see this state of affairs! A great deal of work has been done since the "gang of four" was smashed. The practices among the children and teenagers have begun to change for the better. However, the pernicious influence of Lin Biao and the "gang of four" has not yet been completely wiped out. These new regulations for students have been drafted and promulgated to take over and carry forward our party's fine traditions, further sweeping away the pernicious influence of Lin Biao and the "gang of four," eliminating chaos and restoring order, so that the morals and behavior of the children and teenagers can meet with the demand of achieving socialist modernization in our country.

Drafting and promulgating these regulations are conducive to the all-round implementation of the party's educational policy and to the vivid and fast development of the students, morally, intellectually and physically. Moral, intellectual and physical education are closely linked, promote each other and are dialectically united. Metaphysically separating them or neglecting and abandoning any of them will bring poor results in the growth of children and teenagers and hinder the task of educating middle and primary school students. These regulations uphold the "three-good" principles (good in morals, study and physique) and the "five-love" spirit (love for the motherland, the people, labor, sciences and public property) which embody the basic demands for the moral, intellectual and physical development of the middle and primary school students and lay down the code of conduct for students. In this way, the students know what they should and should not do and can gradually cultivate good moral character and habits.

Implementation of these regulations will play a major role in improving the general mood of society. Once the middle and primary school students, who make up more than one-fifth of the country's population, have cultivated good conduct and habits and adopt noble communist ethics, they will generate a great power and form extensive public opinion. Their power and opinion will actively promote the formation and development of good morals in society. As a result of the development of countrywide elementary education and the gradual planned popularization of secondary education on this basis, all children and teenagers in our country will be educated in primary and middle schools in the future. The moral features

of middle and primary school students will gradually become the basis of the moral features of the Chinese nation. These regulations for middle and primary school students will also become the basic demand imposed ideologically and morally on all Chinese citizens during their youth. For example, if we educate the students in such regulations as "observe school discipline," "respect your teachers," "be polite" and "do not spit" and make them cultivate these habits, it will be possible to better carry forward the virtues of the Chinese people and to rectify quickly unsanitary and uncivilized habits and behavior. Therefore, drafting and promulgating these regulations are of great importance to school education and are also a major issue determining whether the Chinese nation will be able to stand in the world as a nation with noble moral features and high civilization.

Party committees and educational departments at all levels and leaders of all schools should bear in mind the future of the state and the nation and the accomplishment of socialist modernization and get a clear understanding of the purpose and meaning of drafting and promulgating these regulations. They should realistically strengthen leadership and take the implementation of these regulations as an important matter. They should see that implementing these regulations is a way of meticulously and arduously conducting ideological education among the students and cannot be carried out as a rush job. They should help students raise their awareness and understanding, distinguish between right and wrong and heighten their consciousness in carrying out these regulations. At the same time, they should start with the details while keeping the general goal in sight. In the course of daily study, work and life, they should teach the students patiently and train them carefully so that the students can gradually form a habit of carrying out these regulations and continue to do so. Some distinguished teachers have summed up their experiences of conducting ideological education among students thus: "Move them with affection, tell them the reason, lead them by exemplary action and teach them with persistence." These experiences are excellent and should be applied in implementing these regulations. Attention should be paid so that these regulations are not used passively to "inhibit" and "frighten" the students. Doing things in an oversimplified and rude way and punishing students indiscriminately should also be strictly prohibited. The good hobbies of individual students which do not impair the collective interests should not be interfered with. The key to implementing these regulations lies with the teachers. The teachers should play the role as the leading factor. They should teach not only the subjects of study, but the students as well. They should take good care of the students and pay attention to constantly improving their methods of teaching. They should enthusiastically and patiently help those students who lag behind, and should not be prejudiced against them. At the same time, they should set examples for the students by identifying their words and deeds with the requirements of these regulations. They should pay attention to bringing the role of the CYL and Young Pioneers into play and induce the students

into actively taking care of themselves. The work with the students' parents is very important. The students' parents and people from all walks of life should be mobilized to help the schools teach and urge the students to observe these regulations.

Let us actively whip up a high tide of studying, publicizing and observing these regulations and vying with one another for carrying out these regulations among the middle and primary school students so that the children and teenagers may grow up healthily in the correct direction pointed out by the party!

CSO: 4005

## SOCIOLOGICAL, EDUCATION AND CULTURE

### OFFICIAL STATES QUALITY OF EDUCATION IMPROVING

Beijing XINHUA in English 0811 GMT 16 Sep 79 OW

[Text] Beijing, September 16 (XINHUA)--The new enrollment of 270,000 college students began their term on September 10.

A leading member of the Ministry of Education told XINHUA that the quality of this year's entrants is better than in preceding years. This means that the teaching quality in the secondary schools is being improved.

First on the list of the 4.6 million candidates was Ying Zhiqiang, a graduate from Shanghai No 2 middle school attached to teachers' college. He got 454 marks out of a possible 500 in the entrance examination and has entered Beijing University.

Among this year's freshmen, over 67,000 are in key universities and colleges, which admit students with 300 marks into schools of science and engineering and over 310 into schools of liberal arts.

The medical university attached to the Capital Hospital, which trains higher level medical personnel in an eight-year programme, enrolled 30 freshmen with an average 380 marks. Nanjing University has enrolled in the mathematics department students with over 93 marks in mathematics exam and in the physics department students with over 94 in the physics exam.

The average age in the key schools is under 20, a bit lower than last year. The average age at the Chinese Science and Technology University is only 16.9.

Candidates in China's remote regions including Tibet, Xinjiang and Inner Mongolia, in which education still lags behind, have better marks than in past years.

More young people applied to go to the petroleum or geological institutes.

More than 500 young people of overseas Chinese or Taiwan origin as well as young people from Hongkong and Macao applied and 66 have been admitted by Huaqiao University in Fujian Province and 146 by Jinan University in Guangdong Province.

The 66 winners of the national mathematic contest held in May of this year were admitted without further examination.

CSO: 4020

SOCIOLOGICAL, EDUCATION AND CULTURE

CHRONICLE ON HISTORY OF MONGOLIAN PEOPLE PUBLISHED

Beijing XINHUA in English 0107 GMT 17 Sep 79 OW

[Text] Beijing, September 17 (XINHUA)--A new edition of the "Secret History of the Mongols," a saga chronicle written by anonymous Mongolian authors in 1240 has been put out by the Inner Mongolian People's Publishing House. The book was compiled by Doran Tibo, vice-president of the Academy of Social Sciences of the Inner Mongolian Autonomous Region.

Written in the ancient Uigur-Mongolian, the original text was lost long ago, but it had been transliterated into the Han language and that version circulated in China and abroad. Entitled "Secret History of the Yuan Dynasty" it was done by scholars of the Ming Dynasty (1368-1644) based on the revised edition of the "Secret History" issued in the Yuan Dynasty (1271-1368). The title is incorrect since the book does not deal with the history of that dynasty. It covers 500 years of Mongol history dating 22 generations prior to Genghis Khan. This book was translated into English, French, German, Japanese and Russian and published in various countries starting in the late 19th century. There are many garbled and obscure passages because of the method of transliteration into Chinese. The notes attached also contain historical inaccuracies.

Doran Tibo is a Mongolian scholar in the ancient history and literature and poetry of the Mongolian people. He knows several foreign languages as well as those of various nationalities in China. He made a comparison of various versions of "The Secret History of the Mongols" in different languages and corrected many mistakes in the Han version because of his knowledge of the ancient language of the original. While absorbing valuable contributions by foreign specialists in the period, the author clears up some mistaken views in the study of the book.

In the preface, the author suggests that "The Secret History of the Mongols" is valuable not only in the fields of history and literature, but for the study of military affairs of the ancient Mongolian people.

The book keeps to the literary style of the original folk narrative poem but uses plain language.

CSO: 4020

SOCIOLOGICAL, EDUCATION AND CULTURE

GUANGDONG UNIVERSITY INSTITUTES STAFF WORKLOAD SYSTEM, ANNUAL EVALUATION

Guangzhou Guangdong Provincial Service in Mandarin 2330 GMT 12 Sep 79 HK

[Text] Zhongshan University has instituted a workload system, on a trial basis, for its teaching staff this term in order to further bring their socialist enthusiasm into full play, rationally arrange work, and raise their efficiency. The implementation of this workload system is an important measure in realizing the shift of the work focus of schools. The trial measures of the workload system adopted by Zhongshan University assigns professors, associate professors, lecturers, assistants and those teaching staff who are concurrently in charge of party and political work various tasks to be fulfilled in a year. These tasks include teaching, scientific research, training of teachers, research into teaching methods, production and laboratory building. Additionally, the teaching staff must devote at least 5 days each week to their professional work. Generally speaking, a teaching staff's teaching workload should account for about 70 percent of its total amount of work. Thus, these measures embody the principle of giving first place to teaching and studying.

To encourage its teaching staff to work hard, to make contributions, and to achieve progress, Zhongshan University has prescribed an annual appraisal of the teaching staff's political manifestations, work attitudes and productivity. The appraisal, moreover, will be regarded as an important basis for granting awards and promotion.

CSO: 4005

## SOCIOLOGICAL, EDUCATION AND CULTURE

### ULTRALEFT LINE CRITICIZED BY HEBEI MILITARY DISTRICT CADRES

Shijiazhuang Hebei Provincial Service in Mandarin 1100 GMT 11 Sep 79 SK

[Excerpts] According to our correspondent, members of the CCP committee of the Hebei Provincial Military District and some cadres at or above divisional and regimental levels have criticized the ultraleft line in line with the actual conditions and conscientiously made up for what was missed in the discussion on the criterion for truth, thus further correcting the ideological line.

Following the Third Plenum of the 11th CCP Central Committee, a vigorous, excellent situation has appeared on various fronts. The vast number of cadres of the provincial military district are deeply inspired by the present excellent situation. However, there are some cadres, influenced by the ultraleft line of Lin Biao and the "gang of four," who think that the party's present policies are tending to the right. The CCP committee of the provincial military district holds that to insure the implementation of the party's political line it is necessary to correct the ideological line. If we are to correct the ideological line, it is imperative for us to study anew the guidelines of the Third Plenum of the 11th CCP Central Committee, criticize the ultraleft line and continue the discussion on the criterion for truth. Leading persons at all levels and political cadres, in particular, should all the more make up for what they have missed in the discussion on the criterion for truth.

In their discussion, they have studied while criticizing and, firmly bearing in mind the actual situation, emancipated their minds and aired their views freely. Through discussion, they have basically made clear the following issues:

1. Persistently proceed from the actual situation in doing everything and identify and solve problems in a straightforward manner.

They have reached the view that Mao Zedong Thought is a scientific summation of the practice of the revolution over the past half a century and more, a crystallization of the collective wisdom of the party's leading group and [words indistinct], a most precious spiritual wealth and a guidance for (?political) actions. However, Comrade Mao Zedong's [words

indistinct], which were brought forth to counter a specific situation in a certain place at a certain period, cannot be applied mechanically, without any change, for every occasion. If we persist in the "two whatevers" and act in strict accordance with what the books say, we will go against the basic principle of Mao Zedong Thought and will not be able to safeguard its purity as a scientific system. It is very wrong to think that not acting according to what the books say means to pull down the banner.

2. The greatest political issue for the present is to concentrate our efforts on the four modernizations.

[Words indistinct] to meet their end of usurping party and state power, Lin Biao and the "gang of four" advocated that class struggle was above anything else and broadened the target of class struggle, thus seriously damaging socialist productive force. Comrade Hua Guofeng's theory on the basic change in the class situation of our country is in total conformity with the present actual condition and has freed the people's minds from the confines of class struggle being the key link.

3. Persistently implement the party's present policies and further develop the socialist economy.

They have reached the view that Lin Biao and the "gang of four" were out-and-out sham socialists because they advocated making revolution by deviating from developing the socialist economy, made premature transition of the basic accounting unit, wanted to "cut off the tails of capitalism" and criticized and resisted privately owned land, family sideline production and village trade as if they were a form of the capitalist economy, and, therefore, blocked the ways through which peasants could improve their living standards. The party's present policies have promoted the development of the socialist productive force and boosted the masses' enthusiasm for building socialism.

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## SOCIOLOGICAL, EDUCATION AND CULTURE

### XINJIANG REGIONAL CYL CONGRESS HOLDS PLENARY SESSION

Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 13 Sep 79 OW

[Excerpts] This station has learned that the fifth Xinjiang Uygur autonomous region Communist Youth League Congress held its plenary session on the morning of 13 September. Entrusted by the fourth regional CYL committee, Comrade (A-xi-mu Yi-mu-qia) delivered a work report entitled: "Youth of Various Nationalities Must Promptly Get Mobilized and Work Hard for the Complete Success of the First Battle in Promoting the Four Modernizations."

The report says: The masses of CYL members and youths of various nationalities in this region--the antirevisionism front--must take the overall situation into consideration, heighten their spirit and win merits, actively implement the guidelines of the 3d Plenary Session of the 11th CCP Central Committee, the 2d session of the 5th NPC and the 2d session of the 5th Regional People's Congress and struggle hard for the success in the first battle of promoting the four modernizations.

In order to fulfill the general task in the new period, we must strengthen ideological and political work for CYL members and other young people. We must educate CYL members and other youths to dedicate themselves to promoting the four modernizations. This is the central idea of the CYL's ideological and political work in the new period. We must conduct education on adhering to the four basic principles, continue to unfold discussions on the criterion of truth, further smash the mental shackles imposed on us by Lin Biao and the "gang of four," eliminate the pernicious influence of their ultraleft line, correct our thinking and political line and correctly understand and firmly implement the guidelines and various policies of the 3d Plenary Session of the 11th CCP Central Committee.

We must conduct education on democracy, the legal system, antirevisionism and preparations against war, national unity and atheism in order to turn young people of various nationalities into reliable successors to the revolutionary cause.

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## SOCIOLOGICAL, EDUCATION AND CULTURE

### PRC YOUTH PAPER DISCUSSES URGENT TASK OF CYL WORK

Beijing ZHONGGUO GINGNIAN BAO in Chinese 30 Aug 79 p 1 HK

[Editorial: "An Urgent Task for CYL Organization in Cities and Towns--On Strengthening Collective Enterprises and Other CYL Work Among Job-Seeking Youths"]

[Text] A new scene has now occurred in neighborhoods of cities and towns: young people are working actively in productive service cooperatives; neighborhood labor service companies are organizing youths to work as temporary workers in various units; and many educated youths who have stayed or returned to cities in accordance with policy are studying in cultural and technical study classes or reviewing their lessons at home in preparation for new jobs or further study. A large number of young people are now entering city neighborhood organizations. This is a new situation which has arisen recently. According to investigations made in some cities, young people waiting for employment and working with collectively-owned enterprises make up half of the total of young people in cities and towns. Most have their own practical and ideological problems. How should the work of CYL organizations keep abreast of the new conditions? Is it not a problem worth our consideration and treatment?

The work that ought to be done for job-seeking youths includes their settlement, management, organization and education. This work can only be completed by the joint efforts of the whole society. In some places, many local party committees pay close attention to such work. Organs dealing with the arrangement of employment for youths have been established in many neighborhoods to solve their employment and education problems in accordance with unified plans. This is a kind of new youth work that should be done by all neighborhoods. However, it does not mean that the responsibility of CYL organizations can be lightened. The CYL is an assistant of the party and a core of uniting and educating young people. Where there are young people, there should be a work front of CYL organizations. To deal with young people who have not yet been employed, CYL organizations should integrate the work of solving their practical problems with ideological and educational work. The CYL should show great concern for youth by actively taking part in their job arrangements. The work of CYL organizations

should include investigations, making reports to higher levels and assisting party committees and other departments concerned to combat unhealthy tendencies. In some places where conditions exist, CYL cadres should do some practical work; that is, personally work with young people to establish collectively-owned enterprises. Practice in some places has proven that in so doing, CYL organizations will attract and have more influence on these young people. Hence, CYL organizations will become the real core of youths. In the meantime, we should strengthen CYL youth work in collectively-owned enterprises and neighborhoods. The most urgent matter in the present task is to establish and develop CYL organizations in grassroots units. In other words, league members should be organized, there should be CYL organization in collectively-owned productive service units, and league members working in labor service companies or waiting for employment or further study should be organized into certain CYL organizations. Their youth league membership credentials should be transferred promptly to CYL organizations in the neighborhood. We should avoid the suspension of their league activities.

Some CYL cadres regard the establishment of collectively-owned enterprises which are responsible for their own profits and losses as an expedient measure. They regard the phenomenon of young people waiting for employment as something temporary. Therefore, they neglect the CYL organization work in this respect. It is now getting clearer and clearer that the development of collectively-owned enterprises which are responsible for their own profits and losses and the establishment of productive service cooperatives are important and indispensable measure to the realization of the four modernizations. From now on, enterprises and other productive and service trades under collective ownership in cities and towns will develop vigorously and coexist with enterprises under ownership of the whole people. It has become our main direction to arrange young people to work with collectively-owned enterprises. While efforts are made to open all avenues for youth employment, the number of job-seeking young people will be reduced. However, as far as neighborhoods are concerned, after one group of young people has been employed, another group will come. In addition, some graduates of junior and senior middle schools cannot be employed immediately because of their age, physical conditions or other factors, the phenomenon of young people waiting for employment in neighborhoods will exist for a long time. Hence, the work of CYL organizations in the collectively-owned enterprises and neighborhoods will remain indispensable for a considerable period of time.

Some comrades admit the necessity of work in this respect. However, they complain of the lack of cadres to do the work. This is a practical problem indeed. At present, there are not enough cadres to accomplish the task of arranging jobs for young people. This state of affairs should be changed. Proceeding from actual conditions, we should properly solve this problem under the unified leadership of the local party committees. However, in doing this work well, the CYL organizations should not pin all their hopes on increasing the number of cadres. So long as we approach this problem

from the high plane of the work of CYL organizations in the new era and pay close attention to it ideologically, the work on this front can be greatly strengthened under current conditions. As for the establishment and development of CYL grassroot organizations in collectively-owned enterprises and neighborhoods, the most important thing is to rely on the masses and follow the mass line. In many places, CYL work is enlivened by relying on activists among league members working in collectively-owned enterprises or waiting for employment in neighborhoods. Many have done practical work for several years and have practical experience in doing CYL work in grassroot units. Talented persons can be found everywhere. The main thing is that we should discover their enthusiasm and promptly combine those scattered forces so they will play a leading and exemplary role in the work.

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SOCIOLOGICAL, EDUCATION AND CULTURE

BEIJING RADIO AIRS LECTURE SERIES ON MINORITY NATIONALITIES

Unified Multinational Country

Beijing Domestic Service in Mandarin 1015 GMT 10 Sep 79 OW

[First installment of lectures on nationalities entitled: "Ours Is a Unified Multinational Country"]

[Excerpts] Ours is a unified multinational socialist country. People of various nationalities reside in our great motherland, which has a total of 9.6 million square kilometers. From the founding of the new China until 31 May of this year, 55 minority nationalities have been officially identified by the state council. The Zhuang people have the largest population among the minority nationalities with a total population of over 1 million include the Mongolian, Hui, Tibetan, Uygur, Miao, Yi, Bouyei, Korean, Manchu, Dong, Yao and Bai peoples. Those nationalities with a population of over 100,000 but less than 1 million include the Tujia, Hani, Kazakh, Dai, Li, Lisu, Loba, Va, She, Gaoshan, Lahu, Shui, Dongxiang, Naxi and Tu peoples. Those nationalities with a population of over 10,000 but less than 100,000 include the Jingpo, Khalkhas, Daur, Mulao, Qiang, Bulang, Monba, Salar, Maonan, Gelao, Xibe, Achang, Pumi, Tajik, Nu, Ewenki, Benglong and (?Yinu) peoples. Those with a population under 10,000 include Uzbek, Russian, Baoan, Yugur, Jing, Tartar, Drung, Oroqen and Hezhe nationalities. The Hezhe nationality has the smallest population. It has a total population of a little over 800.

Although our country has many nationalities, her minority peoples make up only 6 percent of the nation's total population, while people of the Han nationality make up 94 percent of the nation's population. This is why we are used to referring to all peoples of other than Han nationality as minority peoples. However, despite their small population, China's minority peoples live scattered over a vast area, encompassing 50 to 60 percent of the country.

People of minority nationalities reside in vast pastoral areas, including Nei Monggol, Xinjiang, Xizang, Qinghai, Sichuan and Gansu. Such places are principal bases for developing livestock production. Significant

parts of China's forest resources are also located in areas where people of minority nationalities reside. Underground natural resources, such as coal, petroleum, ferrous metals, nonferrous metals, rare metals and non-metallic materials are also abundant in areas populated by minority nationalities. All these are indispensable material factors in building a modern and powerful socialist country.

Historically, a number of minority nationality rulers have oppressed people of the Han nationality, as well as people of other minority nationalities. However, due to the fact that the Han people constitute a large portion of the total population, and due to their relatively advanced level of economic and cultural development, it has primarily been the Han people who oppressed and exploited the minority peoples.

In modern times, both the Han people and people of minority nationalities are faced with the common threat of being oppressed by imperialism, feudalism and bureaucratic capitalism. This has promoted the close unity of people of all nationalities in our country. People of all nationalities have united to oppose the three great enemies.

Since liberation, under the brilliant party policy on nationalities, the oppression of minority nationalities has been eliminated. People of various nationalities have established new relationships of unity, friendship, mutual assistance and cooperation, joint development and joint prosperity. The position of people of minority nationalities has been rising constantly, and a profound change has taken place in areas where China's minority people reside.

However, for more than 10 years, the party policy on nationalities was sabotaged in a frenzied manner by Lin Biao and the "gang of four." In the 2 years since the downfall of the "gang of four," efforts to expose their crime of splitting the unity of people of various nationalities and efforts to implement the party policy on nationalities have ushered in a springtime of national unity. Now people of various nationalities are advancing side-by-side on the great road to realizing the four modernizations under the leadership of the party Central Committee.

#### Stability in Border Areas

Beijing Domestic Service in Mandarin 1015 GMT 11 Sep 79 OW

[Second installment of lectures on nationalities policy: "The Task of the Work on Nationalities in the New Period of Socialism"]

[Excerpts] This year the focus of the work of the whole party and whole country is being shifted to socialist modernization. This is a great historical change. With the shift of the focus of the work in the whole country, the work on nationalities has also entered a new historical period.

The focus on the work on nationalities must also be shifted to socialist modernization. What is the task for the work toward nationalities during this new historical period? It is to hold high the great banner of Mao Zedong Thought, implement the general line and the general task in the new period, firmly carry out the party's policy toward nationalities, strengthen unity among nationalities, consolidate the unification of the motherland, maintain stability in border areas inhabited by minority nationalities, arouse the enthusiasm of minority nationalities for socialism, and strive to build China into a modern, powerful socialist country.

The task for the work on nationalities during the new period is part of China's general task in socialist modernization. Its basic points are as follows:

1. People of all nationalities must unite to work hard to realize the four modernizations before the turn of the century.
2. In the course of realizing the four modernizations, the state must vigorously help various minority nationalities develop economy and culture and step-by-step eliminate the actual inequality among nationalities. These are two sides of a single task which are compatible with each other. Whether or not we can realize the four modernizations before the turn of the century will determine the destiny of our state and our nation.

For more than 100 years, people of all nationalities have waged valiant struggles, shed blood, made sacrifices and carried out great revolutionary struggles. Particularly during the past 50 years, they carried out the new democratic revolution and the socialist revolution under the guidance of the Communist Party of China. Their fundamental purpose was to liberate the productive forces, develop production, build China into a modern socialist nation and raise the cultural level and standard of living of the people of all nationalities.

When socialist transformation was basically completed in the late fifties, to build China into a great socialist nation had already become the common aspiration of the people of all nationalities. However, owing to interference and sabotage by Lin Biao and the "gang of four" and to a number of our shortcomings and mistakes in various periods, we have not been able to achieve what we should have. Even now, China's economic and cultural standards remain low. Therefore, to develop modernization under a situation of unity and stability is entirely compatible with the basic interests of all the people of various nationalities.

Owing to the interference and sabotage by Lin Biao and the "gang of four," the gap between the areas inhabited by minority nationalities and those inhabited by the Han nationality has widened instead of narrowed in the past dozen years or more. In order to help minority nationalities raise their economic and cultural standards, it is necessary to bring about a

great leap forward, a great development in productivity and a big increase in economic and cultural standards in the next score of years or more. Thus, we have a dual task in realizing socialist modernization. On the one hand we must strive to develop China's agriculture, industry, national defense and science and technology so that they will approach, catch up with or overtake the world's advanced levels. On the other hand we must help minority nationalities catch up with or approach the economic and cultural standards of the people of the Han nationality and step-by-step eliminate actual inequalities among all nationalities. This is an important component of the plan to realize the four modernizations. China's minority nationalities occupy 50 to 60 percent of the territory where resources are rich. Particularly, most of China's forests, pasturelands and mineral resources are in areas inhabited by minority nationalities. To realize the four modernizations, we must tap and make full use of these resources. Therefore, to realize the four modernizations, we earnestly need the support and active participation of the minority nationalities. It will be impossible to realize the four modernizations in the nation if we divorce ourselves from the minority nationalities and areas inhabited by people of minority nationalities.

Naturally, the inequalities in economic and cultural development among China's various nationalities has developed over a prolonged period. It is impossible to completely eliminate such inequalities within one or two decades. To eliminate them is a common task for the people of all nationalities in the whole country for a considerable period of time. This is also one of the basic tasks in solving the questions on nationalities. So long as we unite as one and work harder than ever before, we will certainly achieve our goal.

#### Reeducation in Policy

Beijing Domestic Service in Mandarin 1015 GMT 12 Sep 79 OW

[Third installation of lectures on nationalities: "Carry Out Widespread and Intensive Reeducation in the Policy Toward Nationalities"]

[Excerpts] Our party has always set great store by the work on nationalities; so had Comrade Mao Zedong, who integrated the basic principles of Marxism-Leninism with the concrete practice of the Chinese revolution and, taking into consideration China's multinational characteristics, formulated correct principles and policies for our party in solving problems related to nationalities at home. In the meantime, the party has also attached great importance to constantly educating the party and the masses on the policy toward nationalities and checking up on the relationship among the nationalities; so had Comrade Mao Zedong.

In 1953, a large-scale and intensive campaign was launched to educate the party and the people of the whole country regarding the policy toward nationalities and to examine the implementation of the policy. In that

campaign, the party Central Committee and Comrade Mao Zedong penetratingly criticized great-Han chauvinism. As a result, many abnormal relationships among the nationalities, as well as discrimination against and sufferings of the national minorities, were uncovered and righted.

From 1956 to 1957, the party Central Committee and Comrade Mao Zedong again unfolded a campaign to educate the people regarding the policy toward nationalities and to examine its implementation. The campaign was aimed primarily at criticizing great-Han chauvinism, but local nationalism, which was a serious manifestation in some places, was also criticized. The campaign resulted in a rather smooth accomplishment of reforms among the nationalities and socialist reform in these areas.

In January 1973, in view of the sabotage by Lin Biao and the "gang of four" on the party's policy toward and its work among the nationalities, Comrade Mao Zedong instructed that it was necessary to perform reeducation in the policy toward nationalities. Chairman Mao said: "For years we have not heeded the question of policy, particularly the policy toward nationalities. Now local nationalism is not much of a problem. It is not prominent. But great-Han chauvinism is still a serious problem. It is necessary to perform reeducation in this respect."

In 1975, despite his serious illness, Comrade Zhou Enlai was still very concerned about the work among the nationalities. He said: "It is necessary to implement the policy toward nationalities, train cadre in this field, unite with the people, develop production and construction and improve the people's material conditions in the minority nationality areas." Unfortunately, these important and well-timed instructions by Comrades Mao Zedong and Zhou Enlai were not implemented owing to the sabotage of Lin Biao and the "gang of four," who withheld the instructions.

In the past year or more, all provinces, municipalities and autonomous regions have scored certain results in reeducating the people regarding the policy toward nationalities. But development has been uneven and the educational program is not popular and intensive, nor is it integrated with the effort to examine the implementation of the policy toward nationalities so as to earnestly solve existing problems. Some places have not carried out such reeducation and some comrades misunderstand that this campaign needs to be carried out in the minority nationality areas and in departments doing work related to nationalities, not in other places or units; that it needs to be carried out among the national minorities, not among the Han people, and that it needs to be carried out among the masses and ordinary cadre, not among leading cadre. In view of this situation, the party Central Committee headed by Comrade Hua Guofeng, recently reemphasized that it is imperative to carry out a widespread and intensive reeducation in the policy toward nationalities and to earnestly examine its implementation and solve problems instead of doing a lot of talking.

Why should reeducation in the policy toward nationalities be emphasized at present? First, because the ultraleft line of Lin Biao and the "gang of four" has caused serious damage and bad consequences. Taking over the mantle of the reactionary ruling classes of the past, they pursued a highly reactionary policy toward the nationalities and exercised a feudal and fascist dictatorship over minority cadres and people. Lin Biao and the "gang of four" completely negated the great achievements in nationality work scored in the 17 years since national liberation and slanderously attacked the party and state for pursuing a revisionist line. Equating the nationality issue with class struggle, Lin Biao and the "gang of four" enlarged the class struggle in the minority nationality areas, creating many shocking framed-up cases and erroneous verdicts and brutally persecuting minority nationality cadres and masses. They sabotaged the party's policy of allowing self-rule in minority areas and denied the national minority people equal rights and the right to self-rule. As a result, in some autonomous areas, autonomy existed in name only. They frantically undermined economic and cultural development in minority areas and encroached upon the interests of minority people. They also flatly denied the existence of the nationality issue in the socialist period, denied the distinctive characteristics among nationalities, pursued a reactionary policy of forced assimilation of nationalities, and even forbade the discussion of the nationality issue and the policy toward nationalities.

These crimes committed by Lin Biao and the "gang of four" against minority nationalities created a serious calamity for the minority people, seriously damaged unity among nationalities and worsened the estrangement among nationalities, a problem left by history. Because of the sabotage by Lin Biao and the "gang of four," the concept of party policy toward nationalities began to weaken in the minds of many cadres and people. They became muddle-headed and even thought that the policy was out-of-date. They even reversed right and wrong. In addition, a new generation of young people and a large number of new cadres never received education in the Marxist concept of nationalities and in the party's policy toward nationalities. The result was that many cadres and party members and a large section of the masses allowed a Han-chauvinistic ideology to grow in them. If we do not carry out widespread and intensive reeducation in the policy toward nationalities, do not continue our efforts to eliminate confusion and restore order, do not resolutely overcome the Han-chauvinistic ideology within the party and among the masses, do not mobilize the whole party, the whole army and the people throughout the country to make great efforts to further implement the party's policy toward nationalities, and do not quickly eliminate the estrangement and heal the wounds, the situation will not be conducive to our efforts to strengthen national unity and unification, consolidate the frontiers, and maintain and develop the political condition of stability and unity throughout the country.

Second, China has entered a new historical period. In this period, the main task of our party and state is to unite and mobilize the people of all nationalities to undertake the four socialist modernizations program under the prerequisite of upholding the four basic principles and build China into a strong, modern socialist country within this century.

To accomplish this task, we must bring the enthusiasm of the people of all nationalities into full play. An important characteristic of China is that the minority nationalities inhabit a vast territory with abundant resources, while the greater part of the population consists of the Han nationality. To accomplish the four modernizations in China, we must integrate well, on a larger scale and more closely, the rich resources of the vast territories of the minority nationalities and the manpower and technology of the Han nationality. In the process of this integration, many new problems of relationships among nationalities will inevitably arise. All fields of national construction will invariably encounter the factor of nationalities. Therefore, in the course of carrying out the four modernizations program, the whole party, the whole army and the people throughout the country must understand the importance of the nationality issue, conscientiously implement the party's policy toward nationalities, overcome and prevent big-Han chauvinism and strengthen unity among all nationalities.

Reeducation in the policy toward nationalities should be conducted not only among minority cadres and people but, what is more important, also among cadres and people of the Han nationality. Not only leading organs and leading cadres, but also the masses should receive education in this policy. Young students should be given lessons in the party policy toward nationalities. The PLA and the public security departments should make reeducation in this policy an important part of their political work and regard promoting relations among nationalities as an important part of their work to improve relations between the army and the people.

#### Uphold Equality, Strengthen Unity

Beijing Domestic Service in Mandarin 1015 GMT 13 Sep 79 OW

[Fourth installment of lectures on nationalities: "Uphold Equality of Nationalities and Strengthen Unity of Nationalities"]

[Excerpts] Upholding the equality of nationalities, strengthening unity among nationalities and opposing discrimination against and oppression of nationalities are important party policies toward nationalities and are also fundamental Marxist-Leninist principles concerning the nationalities issue. Oppression of nationalities existed in our country before liberation, and there was no equality among the various nationalities. At that time, the minority nationalities often became victims of discrimination and humiliation to the point that they were afraid to admit that they were minority nationalities. They were afraid to speak their own languages or put on national costumes. This kind of nationality oppression was, in fact, class oppression. It was manifested in a concentrated manner in the reactionary policy of great Han chauvinism pushed by the Kuomintang reactionary government, which denied outright the existence of minority nationalities in our country.

Since its founding, the CCP has persisted in the principle of equality among nationalities and has opposed discrimination and oppression of nationalities in any form. It has also opposed giving special privileges to any nationality. Our party has always advocated that all nationalities, big or small, are equal; and that all nationalities, advanced or backward, are equal.

With the founding of the new China, the oppression of nationalities that had lasted for thousands of years was abolished, thus ushering in a new era of equality and unity among nationalities in our country. To achieve genuine equality of nationalities, strengthen the unity among nationalities and safeguard the right of various minority nationalities to be masters of their own affairs. The party and state, under the leadership of Comrade Mao Zedong and Comrade Zhou Enlai, formulated a series of policies, decrees and measures.

To eliminate inequality of nationalities, the state has helped minority nationalities fully develop their economies and cultures. Upholding the equality of nationalities serves to strengthen unity among nationalities. The inevitable triumph of our cause will guarantee the unification of our country, the unity of our people, and unity among our various nationalities. These guarantees are also basic to our successful drive toward the four modernizations. To strengthen unity among nationalities, it is necessary to uphold the equality of nationalities. Equality of nationalities is a prerequisite to unity among nationalities. Without equality of nationalities, there will be no unity among nationalities. In the old China, the nationalities were not united because they were unequal. Our party has implemented the policy of insuring the equality of nationalities. As a result, it has won the loyal support of people of all nationalities.

Since the founding of the new China, facts have fully demonstrated that unity among nationalities is always strengthened in places where the principle of equality of nationalities is properly implemented.

Inheriting the feudal and fascist mantles, Lin Biao and the "gang of four" over the past decade pushed the policy of out-and-out discrimination against and oppression of nationalities. They fabricated numerous shocking cases, resulting in people being unjustly, falsely and wrongly charged and ruthlessly attacked, and they persecuted large numbers of cadres and people of minority nationalities. Under their interference and sabotage, nationality work almost came to a complete standstill. Minority nationalities were deprived of the right to develop freely and on an equal basis, as provided for by the constitution and the laws of our country; thus, unprecedented havoc was reeked on unity among nationalities. As a result of the pernicious influence of Lin Biao and the "gang of four," the great Han chauvinism was engendered in many places.

Since the downfall of the "gang of four," and as a result of criticism and exposure of Lin Biao and the "gang of four" to eliminate chaos and restore order, the party policy of equality of nationalities has been implemented, and a new atmosphere reflecting unity among nationalities prevails. The laws approved at the recently held second session of the fifth NPC again provided concrete stipulations safeguarding the principle of equality of nationalities. We must resolutely safeguard and implement these stipulations. We must wage acts of struggle against discrimination against and unequal treatment of nationalities, so as to consolidate and develop the political situation of stability and unity, including unity among nationalities. However, to completely achieve equality of nationalities, political and legal guarantees alone are not enough. Only by vigorously developing economic and cultural construction in the minority areas and by changing the relatively backward state of minority nationalities handed down from history can we achieve equality of nationalities. At present, people of all nationalities throughout the country are striving hard under the leadership of the party Central Committee, headed by Comrade Hu Geofeng, to realize the four modernizations. In this new long march, we must rapidly step up economic and cultural construction in the minority areas, so as to realize equality of nationalities at an early date and greet the bright future that will bring the common prosperity of all nationalities.

#### Policy on Regional Autonomy

Beijing Domestic Service in Mandarin 1015 GMT 14 Sep 79 OW

[Fifth installment of lectures on nationality policy: "Earnestly Implement the Policy on Regional Autonomy of Minority Nationalities"]

[Excerpts] Regional autonomy of minority nationalities is our party's basic policy for resolving China's nationality problem. It is a form of organization for exercising the dictatorship of the proletariat in national minority areas.

Practice over the past several decades has shown that the party's policy on regional autonomy of minority nationalities is entirely correct. It has solidified the unity of our motherland, strengthened unity among people of various nationalities and guaranteed equality and status of autonomy of the people of minority nationalities. It has played a tremendous role in promoting political, economic and cultural development among the national minority peoples.

For many years, Lin Biao and the "gang of four" frantically sabotaged the party's policy on regional autonomy of minority nationalities and wantonly trampled on the autonomous regions of various minority nationalities. Under their remaining pernicious influence, a few comrades still do not respect the national minority peoples' right of autonomy. This is extremely wrong and must be rapidly corrected. In the course of promoting socialist modernization, regional national autonomy must be strengthened and must never be weakened, let alone abrogated.

The system of regional autonomy of minority nationalities is part of China's dictatorship of the proletariat and socialist democracy. It is a magic weapon of national minority people for defending the fruits of the victory of revolution and for carrying out socialist revolution and construction. We must earnestly implement the party's policy on regional autonomy of minority nationalities, expand socialist democracy, correctly enhance the status of the national minority people and protect and promote the rights of national minority people.

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SOCIOLOGICAL, EDUCATION AND CULTURE

BRIEFS

YUNNAN CYL CONGRESS--The Sixth Yunnan Provincial CYL Congress will be held in Kunming on 6 September. The congress will be attended by 1,000 delegates. The congress will discuss the work report of the fifth provincial CYL committee, sum up and exchange experiences in CYL work and name and commend the "new Long March shock teams" and "new Long March shock workers." The congress will also elect the sixth provincial CYL committee. [Kunming Yunnan Provincial Service in Mandarin 2315 GMT 4 Sep 79 HK]

NEW JOURNAL--Beijing, 4 Sep--The issue No 1 of the new journal XIN WEN YAN JIU ZI LIAO [2540 5113 4282 4496 6327 2436; News Study Data] will soon be off the presses. It will correct and re-edit the news data of various historical stages and also carry articles on studying the history of news. Issue No 1 carries historical data on Comrade Zhou Enlai's concern about XINHUA RIBAO, on HONG XIN BAO [Red Star] published during the Long March period and on Lu Xun's letter to the KE XUE XIN WEN [Scientific News] editor; reminiscences on the Chinese Red Army's first publication XIN WEN DIAN TAI [News Radio Station] and on Comrade Mao Zedong's meeting with the "three reporters"; historical data about the Young Chinese Reporters' Society and the International News Agency; and the articles "The 30 Years of a Reporter's Life," "The 'Guowen Agency' and the Old DA GONG BAO," "A Veteran Newspaperman's Notes" and "Old Talks About News." [Beijing XINHUA Domestic Service in Chinese 1507 GMT 4 Sep 79 OW]

MAGAZINE EDITORS MEETING--Changchun, 8 Sep--Responsible persons of the editorial departments and editorial staff of 12 provincial literary and art periodicals recently held a discussion meeting in Changchun Municipality. They discussed the fine situation in the field of literature and art, exchanged views on how to implement the "Two Hundreds" policy and reported on their experiences in running their periodicals. The 12 periodicals are: CHANGCHUN [7022 2504] of Jilin; YUHUA [7183 5363] of Jiangsu; YANHE [1693 3109] of Shaanxi; ZUOPIN [0155 0756] of Guangdong; XIANGJIANG WENYI [3276 3068 2429 5669] of Hunan; SHANGHAI WENXUE [0006 3189 2429 1331] of Shanghai; ANHUI WENXUE [1344 1798 2429 1331] of Anhui; BEIFANG WENXUE [0554 2455 2429 1331] of Heilongjiang; BENLIU [1149 3177] of Henan; YALUJIANG [7700 4845 3068] of Liaoning; CHANGJIANG WENYS [7022 3068 2429 5669] of Hubei; and DONGHAI [2639 3189] of Zhejiang. [Beijing XINHUA Domestic Service in Chinese 0330 GMT 8 Sep 79 OW]

PRC AIR FORCE DIVISION--Beijing, 6 Sep--The exhibition on learning from the first flight division of the Air Force now being held at the military museum of the Chinese People's Revolution has been warmly received by the worker-peasant-soldier masses of Beijing. The first part of the exhibition introduces the division's glorious history of downing and damaging a total of 92 enemy planes, including one "ace" plane. The second part deals with the fine tradition and work styles of the division's leadership. The third part shows the division implementing the guidelines of the 3d Plenary Session of the 11th CCP Central Committee. The fourth part introduces how all army units are emulating the division. [Beijing XINHUA Domestic Service in Chinese 1542 GMT 6 Sep 79 OW]

NEW PERIODICAL ON NATIONALITIES--Beijing, September 14 (XINHUA)--The first issue of "Nationality Research," a bi-monthly magazine put out by the Institute of Nationalities under the Chinese Academy of Social Sciences, will appear on September 20. Running to some 120,000 words an issue, "Nationality Research" deals mainly with the theory of the national question, the history and present situation of nationalities, theory and methods of ethnology, spoken and written minority languages and research on various nationalities throughout the world. Investigation reports on nationalities, academic data, textual research on historical archives, comments on books and recent developments in academic research are also presented. [Text] [Beijing XINHUA in English 1548 GMT 14 Sep 79 OW]

FOREIGN CLASSICS FOR CHILDREN--Shanghai, September 1--One million copies of a picture story version of the Brobdignag story from Jonathan Swift's eighteenth century satire "Gulliver's Travels" were sold out as soon as they hit the bookshops. It is published by the Shanghai People's Art Publishing House. Illustrations are by noted painter Chen Shifa and his son Chen Duoduo. Chen Shifa has been an illustrator of children's books for 30 years. His version of Lu Xun's "The Story of Ah Q" was reprinted in France. He has also done illustrated versions of the Chinese classics "The Dream of the Red Chamber" and "The Scholars," which have been translated into foreign languages. The Shanghai People's Art Publishing House has this year printed picture book versions of Mark Twain's "The Man That Corrupted Hadleyburg" and Hans Anderson's "Little Match Girl" and "The Emperor's New Clothes." The publishing house plans to put out over 50 foreign classics and contemporary writings in the next two or three years. These will include Shakespeare's "Hamlet," "Othello," "Romeo and Juliet," "The Merchant of Venice" and "Much Ado About Nothing" and Balzac's "Pere Goriot," Gogol's "Inspector General," and Gorki's "Mother," "Childhood," "My Apprenticeship" and "My University." The plan is to introduce Chinese children to foreign literature at an early age. [Text] [Beijing XINHUA in English 0221 GMT 1 Sep 79 OW]

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